THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

UNTIL THE END.

By Margaret J. Preston.

To do God's will—that's all
That need concern us; not to carp or ask
The meaning of it; but to ply our task
Whatever may befall;
Accepting good or ill as He shall send,
And wait until the end.

What if a spire of grass
Should dare assert itself against His power,
And question wherefore He withheld the shower
Or let the tempest pass
To shred its stem and pour its juices out,
Or shrivel it with drought?

Each atom God hath made
Yields to His primal law obedience true,
Whether it be a star, a drop of dew,
Forest or ferny blade.
Should one resist, the world would feel the spell;
"Behold! a miracle!"

If Nature thus can bow,
With acquiescence absolute, profound,
Before the mysteries that gird her round,
Nor ever disallow
The pressure of the Hand above her, why
Should not this conscious *I*?

Wherefore is man so loth,
Without presumptuous quest into the cause
Of this or that, in God's inviolate laws,
To trust as Nature doth,
Content, although he may not comprehend,
To wait until the end?

—*Independent.*

Communications.

For the Messenger.

ZWINGLI AND THE SWISS REFORMATION.

A discourse delivered November 17th, 1883, in the Chapel of Franklin and Marshall College, Lancaster, Pa.

By Rev. J. H. Dubbs, D. D.

Published by Request.

DEUTERONOMY xxxii. 7: "Remember the days of old, consider the years of many generations: ask thy father and he will show thee; thy elders and they will tell thee."

The Israelites were frequently admonished to relate to their children what God had done for His people in the days of old. In this way the early history of mankind, the calling and preservation of God's chosen people, and especially the privileges and requirements of religion, were handed down from one generation to another. When Moses the great lawgiver of Israel felt that the end of his pilgrimage was at hand, he gathered the people and earnestly exhorted them to be faithful to their fathers' God. To deepen the impressions of his discourse he reminded them of their wonderful history whose contemplation ever called them to renewed sentiments of gratitude and devotion. "Remember the days of old, consider the years of many generations."

The words of the great lawgiver ring in our ears to-day. Inspired by the occurrence of the fourth centennial anniversary of the birth of the two men who were most prominent in the earlier stages of the Reformation of the sixteenth century, the Protestant Christians of many nations are celebrating a grand historical festival which cannot fail to exert a profound influence upon the age in which we live. If this festival should be made solely an occasion for the glorification of individuals, however eminent, or perhaps even for the renewal of conflicts which had better be buried and forgotten, we would be justified in ignoring it; but if this is the result it will be the fault of those who engage in the celebration. It should be rather made an occasion of devout thankfulness, of mutual encouragement, and of renewed adherence to the principles of the Reformation.

Luther's natal day has been celebrated on the 10th of the present month—that of Zwingli will occur on New Year's Day. It has been suggested that the intervening period should at least, in part, be occupied by discourses bearing upon the history and labors of these great men.

If the field is found to be so extensive that we cannot even indicate its boundaries, we may, if we please, look either to Wittenberg or Zurich—the contemplation of either will sufficiently occupy our attention. Luther was greater than Zwingli, as Germany was greater than Switzerland. He was a genius of the highest order, whose fame no longer belongs to a single nation or a single church, but is the property of the world. Zwingli's celebrity is more local and circumscribed. He is not even to be regarded as the founder of the religious denomination which regards him as one of its brightest ornaments; his name is but one of the galaxy of illustrious names that adorns its early history. Still, as the civil institutions of Switzerland are more closely allied to those of our own country than are those of Germany, so it can be shown that the Swiss Reformer is more directly connected than the German with nine-tenths of the churches of America. The German Reformation has been minutely depicted from every possible standpoint. May we then, in responding to a request to address you on the Great Reformation, be permitted to give special prominence to that phase of this religious movement which was developed separately among the mountain peaks of Switzerland?

Our gratitude for the Reformation is based upon the fact that it was the work of God. It shows but little knowledge of the principles which govern history to imagine that such a world movement could have been the result of personal motives and transient interests. "An event of such universal influence must have, like the gigantic oak, deep, wide-spread roots, and a firm foundation out of which it has sprung." It was the result of powerful tendencies previously at work in the course of history; not a mere negation, but a restoration of life—the blooming forth of an ancient stock which had long seemed parched and withered. Unless this fact is acknowledged—unless we recognize the Reformation as involved in the very idea of the Church of God from the beginning—as a necessary stadium in the development of the divine life—it is hard to see how it can be historically defended.

That a Reformation was sorely needed, had been acknowledged for centuries. Even in early times, when through the influence of Christian emperors vast numbers of idolaters had nominally become Christians, many of the peculiarities of heathenism had found their way into the Church. "The Church became a body," says Ullman, "of which the spirit of the gospel had not exclusive control." There was corruption everywhere, in doctrine and in practice. The gospel of grace was converted into a system of ritual observances, out of which grew a whole series of dogmas concerning merits and indulgences. As in the days of our Saviour, the law of God had been overlaid by rabbinical tradition, so the genuine life of the Church was hidden by a vast accumulation of mediæval rubbish. Isolated voices were heard protesting against this evil state. In their mountain valleys the Waldenses met in secret to worship God, and it is asserted that they had members all over Europe, whose houses were marked in a way known only to the initiated; so that a brother of the faith might leave his home in Piedmont, and traveling on foot could lodge every night with a brother until he reached Holland, whence he might, if he pleased, sail to England and be once more welcomed by those who waited in silence and hope for the deliverance of Zion. The condition of the Church was recognized and bewailed by many men of high official station, and three great councils were held in the hope of effecting a reformation, but the attempt proved an utter failure. Bold men like Wickliffe, Huss, and Jerome of Prague, lifted up their voices in denunciation of the prevailing evil, and announced the pure gospel of Christ as the only remedy. The Church answered with persecution and the last of the reformatory councils burned John Huss and Jerome of Prague. In the silence of the cloister mystics, like Master Eckhardt, Thomas a Kempis and John Wessel wrote books which were destined to influence the minds of subsequent generations, and thus prepare them for the great change that was drawing nearer. This was the positive preparation for the Reformation. Not less important in its negative influence was the great movement which is known as the *renaissance*, with its corollary the revival of letters. The great Italian poets, the masters of art, the humanists who re-opened the fountains of ancient literature, all were engaged in preparing the world for the coming change. When Erasmus, Reuchlin and Agricola opened new fields of knowledge, and especially when they led their students to the study of the scriptures in Greek and Hebrew, they were brought into conflict with men who had thrived on the ignorance and superstition of the people. In self-defence, if for no other reason, they in turn attacked the monastic orders, and exposed the corruption which for centuries had sweltered in their cloisters. Thus everything tended to advance a movement, which like that of an Alpine glacier was at first almost imperceptible, but gradually grew more rapid until its progress could no longer be restrained. In Germany, it may be remarked, the reformation derived its life principally from the mystics of the middle ages—in Switzerland it depended more on the preparatory labor of the humanists. In the one case the reformation was at first chiefly doctrinal, in the other practical. As Protestantism was developed separately in these countries it is not surprising that there should have been differences of doctrine and organization—the great wonder is that these differences should have been no greater.

Switzerland at the beginning of the 16th century consisted of thirteen cantons which were in fact independent states, though united by a league for common defense. These Swiss republics were naturally a thorn in the side of the kings of Europe. The wants of the people were few. On their high Alpine pastures their flocks could safely feed, and the numerous lakes furnished an abundance of fish. Switzerland might be blockaded but the people cared but little for communication with other countries, and every attempt to penetrate their valleys with hostile armies was sure to prove a failure. The chief Swiss cities, Zurich, Berne, Basel and Geneva, were intelligent and prosperous. "Among the population of the small territory with its free cities," says Köstlin, the most recent biographer of Luther, "there did not exist that neglected impoverished mass, so difficult of being reached by preaching as the peasant population of Germany," and the reformatory movement was therefore less violent and sudden. Switzerland had been for many generations a place of refuge for the oppressed and persecuted. Not only political offenders, but those who had exposed themselves to ecclesiastical censures were glad to escape to the valleys of the Alps. The Church of Rome, it is true, appeared to be nowhere more firmly established than in Switzerland; but it is also true, that on account of the political condition of the country, the Church rarely attempted to press her authority to the utmost extent. Except in the cities the poverty of the people was regarded as an excuse for simplicity of worship, and there were many priests who sympathized with the refugees, if they did not venture to accept their doctrines. It is not to be supposed that the kings and nobles of surrounding nations could favorably regard a country in which their authority was so thoroughly defied. Indeed it is not too much to say, that this feeling of antipathy to Switzerland will in part account for the evident unwillingness of the Germans to co-operate with the Swiss at the beginning of the Reformation. Without this prejudice, we feel assured, the doctrinal differences might have been easily reconciled.

In the obscure Swiss village of Wildhaus in the canton of Zurich, there is still standing an ancient wooden tenement, which is annually visited by many travelers. There is nothing specially attractive in the appearance of this storm-beaten structure; but it is reverenced as the birthplace of a man whose memory is held in affectionate remembrance by millions of Christians. Four hundred years have passed since that man was born; there have been innumerable changes in Church and state; but even now the authorities of the Reformed Church in Europe and America recommend the celebration of his birthday as a proper occasion for the renewed appreciation of the truths for which he lived and died. This, we believe, can best be done by relating some of the incidents of his life. He was the noblest fruit of the Swiss Reformation; a pure and righteous champion of the faith whose career will bear the closest scrutiny.

Ulric Zwingli was the son of pious parents. His father was an "Amman" or district judge, and the family was comparatively wealthy and eminently respectable. His father and mother each had a brother who was eminent in the Church, and they naturally desired that at least one of their children should choose the same vocation.

Ulric was the youngest of ten children. At an early age it became evident that he was gifted with extraordinary talents. When stories of Swiss heroism were related in his father's house they fell like sparks upon his spirit and left it glowing with patriotic enthusiasm. Even more profound was the impression made upon his mind by the magnificent scenery that surrounded his birth-place. At an early age he accompanied his brothers to the Alpine pastures where the grandeur of the mountains on which he gazed kindled his imagination and awakened his devotion. "I have often thought in my simplicity," wrote his friend, Oswald Myconius, at a later period, "that on these heights, so near to heaven, he (Zwingli) assumed something heavenly and divine. When the thunder rolls along the mountains and the deep abysses are filled with its reverberations, we seem to hear anew the voice of God, saying, 'I am the Almighty God, walk in my presence with reverence and fear.' When with the dawn of morning the glaciers glow with rosy light, so that an ocean of fire rolls over the mountain tops, the Lord of hosts appears to stand upon the high places of the earth; as though the hem of His garment glorified the mountains, while we hear the words that were spoken to the prophet Isaiah: 'Holy, holy, holy, Lord God of Sabaoth. All the earth is full of thy glory!'"

When Ulric had reached his ninth year his father resolved to place him in the care of his brother, Bartholomew, who was dean of the church of Wesen. It seems to have been understood that the boy should study for the priesthood, and for this purpose educational advantages were abundantly provided. He was a natural musician and learned to play all the instruments which were then known. Under the care of the celebrated scholar Lupulus he learned to speak Latin, to use his own expression, better than he spoke his mother tongue. The study of Greek he pursued in later years with great enthusiasm, not only because it enabled him to become familiar with the grandest literature in the world, but especially as a means of becoming familiar with the sacred Scriptures. After taking a full course at the University of Vienna, Zwingli became a teacher in the Latin school of Basel, and at the same time attended lectures in the University. Here there was a celebrated teacher named Thomas Wyttenbach, who gathered around him a company of young men whom he delighted to lead away from the arid wastes of scholasticism to the green pastures of the word of God. In one of his lectures he said: "The time is at hand when the ancient faith shall be restored according to the word of God. Indulgences are a Roman delusion, and the death of Christ is the only ransom for our sins." Among his students besides Zwingli, were Leo Juda, Capito, and others, who subsequently took a prominent part in the Reformation.

At the time when Luther saw for the first time a copy of the Bible in the library of the convent at Erfurt, these young men were studying the Scriptures with great enthusiasm, and Zwingli, it is said, even made a copy of the greater part of the New Testament in Greek and committed it to memory.

There can be no doubt, we think, that Zwingli's life was always pure and devout. In one of his later treatises he says: "I confess that I am a great sinner in the sight of God, but I have never lived disgracefully, and no one has ever had occasion to reprove me for crime. God granted me from my earliest boyhood to take the greatest pleasure in the study of the mysteries of nature and of grace."

From 1506 to 1516 Zwingli was pastor of the church of Glarus, and as such was twice required to accompany the Swiss troops on warlike expeditions to Italy. There he received impressions which greatly influenced his subsequent career. In those days the Swiss cantons furnished armies of mercenaries, which fought for the side paying the highest wages. By visiting distant countries and becoming familiar with rapine and slaughter these soldiers acquired vices of which they would never have even heard in their native valleys. Zwingli became convinced that this mercenary system was the curse of Switzerland and determined to contend against it with all his might. Much of the opposition which he subsequently endured was due to the enmity of the mercenaries who through his influence had been deprived of their employment, and this was also indirectly the cause of his early death.

While in Italy, Zwingli, like Luther, was thoroughly disgusted with the corruptions of the papal court, and resolved to pray and labor for the reformation of the Church. In those days earnest Catholics generally believed that the service of the mass had been given to mankind by Divine revelation, so that not a word of it could be changed without blasphemy. In Milan, Zwingli found in use the liturgy of St. Ambrose, which differed very greatly from the Roman missal. Soon afterwards he was shown an ancient liturgy in which it was directed that both bread and wine should be given to communicants and not bread alone, as had become usual in the Church. The conclusion was irresistible that the Roman mass was a human composition, which had been changed and might be changed again. Strangely enough the doctrine of the significance of the sacrament seems not at this time to have occupied his attention. Neither he nor any of his Swiss friends had ever believed the Roman doctrine of transubstantiation.*

In this way Luther and Zwingli approached the same point from opposite directions, without being aware of each other's existence, and almost simultaneously they protested against the corruptions of Rome. If Zwingli had a forerunner and instructor it was not Luther but Erasmus of Rotterdam.

One of the ablest men in Switzerland in those days was Cardinal Matthias Schinner. He had been a poor shepherd boy, who with no aid but genius, had risen to be a prince of the Church and entertained hopes of being elected to the papal chair. This man observed the youthful priest of Glarus and determined to gain his support by securing for him a pension from the Pope, "so that he might purchase books to pursue his studies." The cardinal was, however, mistaken in his man if he supposed that he could in this way purchase his silence. At this time Zwingli wrote: "I will be true and honest toward God and man in all the relations of life. Hypocrisy and lying are worse than stealing. It is only through Truth that man can come to resemble his Maker."

It was while he was parish priest of the convent of Einsiedlen in 1516 that Zwingli began to preach the doctrines of the Reformation. The monastery was then as it is now the center of Romanism in Switzerland. Thousands of pilgrims came thither to worship an image which was supposed to be miraculous and to receive the benefit

* Max Goebel's "Geschichte des Christlichen Lebens." I., p. 277.

of certain papal indulgences. These pilgrims Zwingli addressed with extraordinary eloquence, exhorting them to put their trust in Christ alone and not in the saints whose relics were preserved in the convent. The effect of these discourses was wonderful. Hundreds, perhaps thousands, accepted the truth and declared it wherever they went. Soon afterwards the monks began to leave their cloister, and for some time it was entirely deserted.

When Zwingli was called in 1518, to be pastor of the Cathedral Church of Zurich, it was with the full understanding that he would labor to advance the cause of the Reformation. When he entered upon his duties on the first of January, 1519, it was not the beginning of his work, but rather its full recognition. From this time forward his labors were unremitting. When the monk Samson came to sell indulgences, as Tetzel had done in Germany, it was his eloquence that drove him back beyond the mountains. Except during a season when he suffered from a serious illness, he preached almost every day, wrote many volumes, and was forced by his position to take a profound interest in affairs of state. Under such circumstances it was hardly to be expected that he should elaborate a theological system; and indeed he owed his prominence in the Church more to the extraordinary eloquence with which he popularized evangelical doctrine than to his profundity as a theologian. His view of the Lord's Supper was certainly incomplete, and it was left for Calvin to formulate the faith of the Reformed Church concerning that awful mystery. This fact is however, no excuse for the manner in which he was treated at the conference of Marburg, in 1529, where Luther refused to take his hand in Christian fellowship, though he pleaded with tears. Certain it is, that in that conference Zwingli appeared to no disadvantage. He at least kept his temper, which is more than can be said of his great antagonist.

When Luther had been excommunicated by the Pope, the enemies of Zwingli insisted that he was included in the same condemnation as a friend and admirer of Luther. Then he published a declaration of which the following is an extract:

"I began to preach the Gospel of Christ," said Zwingli, "in the year 1516, before any one in this region had heard the name of Luther. Who called me a *Lutheran then?* When Luther's book on the Lord's Prayer appeared, concerning which prayer I had recently preached, many good people, finding in it the same thoughts as mine, could hardly be convinced that I was not the author of the book, supposing that I was too fearful to own my work, and had, therefore, put the name 'Luther' on the title-page. Who could at that time have called me a Lutheran? How does it happen that the cardinals and legates, who at that time dwelt in the city of Zurich, did not call me a Lutheran until after they had declared Luther a heretic, though of course they could not really make him one? Then they cried out that I too was a Lutheran, though I did not know Luther's name for two years after I had made the word of God my only guide. It is only a Papist trick to give me and others such names. If they say, 'You must be a Lutheran; you preach as Luther writes,' this is my answer: I preach as Paul writes—why do you not call me a 'Paulist?' I preach the Gospel of Christ—why do you not rather call me 'Christian?' In my opinion Luther is a noble champion of the Lord, who searches the scriptures with a degree of earnestness that has not been equalled in a thousand years. What care I that the Papists call both of us heretics? With such an earnest, manly spirit as that of Luther, no one has ever attacked the papacy during all the years of its existence. But whose work is it? Is it God's work or Luther's? Ask Luther himself, and he will surely tell you. It is the work of God. . . . . Therefore dear Christians, do not suffer the name of Christ to be exchanged for that of Luther; for Luther has not died for us, though he teaches us to know Him from whom our whole salvation flows. If Luther preaches Christ he does precisely what I do; though, thank God! an innumerable multitude is led through him to Christ—far more than through me and others, to whom God gives a greater or smaller measure of success, as pleases Him. I will bear no other name than that of my captain, Jesus Christ, whose soldier I am. No man can regard Luther more highly than I do. Nevertheless, I testify before God and men, that in all my life, I have never written a line to him nor he to me, nor have I caused it to be done. I declined to do it, not because I was afraid of anybody, but rather because I desired to show all men the uniformity of the working of the Spirit—how Luther and I dwell so far apart and yet are so harmonious; but I do not pretend to be his equal, for every man must do that to which God has called him."

It is pleasant to quote these noble words of the Swiss Reformer. Though time will not allow us to dwell upon the points of difference between the two great champions of the Reformation, we venture to quote the judgment of Zwingli's friend, Myconius, quoted by Hagenbach. "I am convinced," he says, "that Zwingli and Œcolampadius misunderstood Luther from the beginning in presupposing that he held the gross view that we eat the body of Christ just as we eat common food, a view which Luther himself repudiated; but on the other hand, Luther was so bitterly opposed to both of them because he supposed that they recognized in the sacrament nothing but empty signs without the real presence of Christ."

It would be easy to show that Zwingli regarded the Lord's Supper as far more than a mere memorial; but the doctrine of the Reformed Church on this subject did not come from Zurich but from Geneva and the Palatinate.

According to Zwingli's own statement his chief conflict was with the Anabaptists. He even went so far as to say that, compared with it, his struggle with the Pope was mere child's play. It is almost impossible for us to form a proper conception of the conduct of these fanatical extremists, and it is not surprising that several of them should have rendered themselves amenable to the Swiss laws against treason; but there is plenty of evidence that Zwingli did not approve the violent means employed by the government. He always declared that he would attack them with no weapons, but the word of God. *

In 1531 a civil war broke out in Switzerland. Though mainly occasioned by religious differences, important civil questions were also at issue. In October of that year an army of 8,000 Roman Catholics unexpectedly invaded Zurich. Not more than nineteen hundred volunteers could be gathered in its defence. Zwingli accompanied them as their chaplain as the law required. On the 10th of October, 1531, he was wounded on the field of Cappel, and afterwards was killed by the enemy under circumstances of revolting barbarity. His last words are well known, but they deserve to be frequently repeated: "What does it matter? They may kill the body, but they cannot kill the soul."

Strange as it may appear, Zwingli seemed to have had a presentiment of the nature of his death. Once he said: "I often think that as Christ died for the Church at its foundation so there must be martyrs at its reformation, and I expect to be one of these martyrs." Looking up to a great comet that was shining in the heavens, shortly before his death, he said: "This brilliant star is a torch to light me to the tomb." Just before the battle he exclaimed: "I will go and die with my people!" Well! what does it matter?

"Whether upon the scaffold high,
Or in the battle's van,
The noblest place for man to die
Is where he dies for man."

In formally announcing the death of Zwingli, his successor, Antistes Bullinger said: "The victory of truth depends upon the will and power of God alone, and is not bound to times or persons. Christ was killed and His enemies imagined they had conquered; but forty years afterward His victory became evident in the destruction of Jerusalem. Therefore truth does not conquer by escaping oppression but in oppression she finds her confirmation. To this end we need faith, patience and undaunted courage. The faith of Christians is perfected in weakness. Therefore, beloved brethren in foreign lands, do not be offended at our humiliation, but continue in the faith of the word of God, which has always triumphed, though the holy apostles, prophets and martyrs in its behalf were mocked and slain. Blessed are the dead who die in the Lord! Victories may differ in degree, and he too is a victor who, for the sake of truth, suffers and dies."

The dying words of Zwingli are not only suggestive of the grounds of our devout thankfulness but also tend to our encouragement and urge us to renewed allegiance to the principles of the Reformation. They have been wonderfully illustrated in the history of the great religious movement in which he was so prominently engaged. The Reformed Church—the Church of Zwingli, Calvin, and Ursinus—has been emphatically "the Church of the Martyrs." It endured the horrors of the night of St. Bartholomew—it furnished victims by tens of thousands to the bigotry of the Duke of Alva—it outlived the unnumbered horrors of the invasion of the Palatinate. The enemies of the Church have always been threatening its destruction. At an early period its chosen emblem was "the burning bush," because, though constantly enveloped by the flames of persecution it never was consumed. Almost everywhere it has been attacked with fire and sword, yet it is still green and flourishing. Even in this country it has suffered persecutions which were not less dangerous because they were more refined, but it still bears its full measure of flowers and fruits. The Church of the Reformation has still a glorious mission and happy are they who are called to engage in her service.

Sometimes in seasons of persecution the best men are in danger of yielding to despair. Yet the danger is in appearance only. The enemies of the truth can never destroy God's people. "They may kill the body but they cannot kill the soul."

* Christoffel's "Life of Zwingli." P. 251.

Family Reading.

AN "OFF YEAR."

By Susan Coolidge.

We are not always at our best!
The loaded orchards of last year
Showed but a scanty bloom this May;
A child could count their fruit to-day,
And yet the farmers east and west
Prune the poor trees, and show no fear.

We are not always at our best!
The sheep are chary of their wool,
They do not always yield the same,
The woods are sometimes bare of game,
The trees not always autumn dressed,
The wheat-fields have their harvests dull.

We are not always at our best!
Earth has its tidal ebb and flood,
And lives like seas have each a tide.
Men's hearts are stout whate'er betide,
They wait in hope, and try and test,
And take the evil with the good.

We are not always at our best!
Is God than man less patient then?
Less sure of knowledge, strong of will,
Less able to compete with ill,
To wait till the slow-foaming crest
Of tide shall turn to shore again?

We are not always at our best!
Dear Lord, Thou knowest what was and is
Our best, our worst, our hopes, our fears,
Our sins and our repentant tears,
In Thy great patience we can rest:—
Next year may make amends for this.

—*Christian Union.*

THE PASTORAL GIMLET.

Once a city pastor was absent from home for a week. During his absence the son of a member who lived several miles out of town died. He did not hear of the young man's death until he returned. Then he was taken sick, and it was ten or twelve days before he could safely drive out and visit his afflicted parishioner. The first words which greeted his ears were, "Well, I thought you'd forgotten us;" and then the good woman sat complacently down to be consoled.

That is what I mean by the pastoral gimlet; and it is astonishing how proficient certain church members become in its use. The delicacy in insinuating, the deftness and grace in twistings, can only have been acquired by assiduous practice. They know where it will go in most easily; just how many turns to give it before it gets down to the quick.

There are various scientific twists of the gimlet known to adepts and to victims.

There is the sarcastic twist. Hostess enters the parlor, and greets the pastor thus: "Good afternoon, Dr. A; really the sight of you is refreshing. Have you found out at last where we live?"

There is the business twist: "Do you know that you haven't been inside our house for six months?" Parsons as well as mathematicians are painfully aware that figures can't lie; so that this twist is a peculiarly effective one, usually transfixing the victim, and reducing him at once to a condition of silent helplessness.

Then there is the reproachful twist, also very effective; tremendously so if the twister can manage to start a "silent tear:" "Really, we began to doubt whether we had any pastor."

And once in a while we were treated to the spiteful twist, in administering which the operator, or more commonly the operatrix, is at no pains to conceal her fell intent, but drives the unoiled gimlet in with a steady hand; or, in other words, gives the parson quite a sharp "setting down" on his shortcomings.

The men who wince under this instrument are the conscientious pastors who are forever haunted by the vague sense of work in arrears, and constantly tormented with self-reproach because they do not bring it up. The gimlet is a terrible thing to such an one. He knows the gimlet house as well as a doctor knows where small-pox is. He braces himself to visit them once or twice a year. He says, jocosely, to a friend at the gate, "I know there is a rod in pickle for me here." He sits down to his work very much as if he were going to have a tooth filled, meets the twist of the gimlet without betraying his inward writhings, kneels down and prays with the gimlet-twisters, and rises to his feet to meet a parting thrust, as thus: "Now that you've found the way here, I hope we shall see you often." And as he goes down the steps, he looks into his book, and seeing the next place on his list is also a gimlet house, he says to himself, "Not to-day; one a day is all I can stand."

You cheerful, sunny, sympathetic souls, God bless you, who perhaps excite the jealousy of your neighbors because the minister "drops in" at your houses so much oftener than theirs, does it never occur to you that he comes almost as much for his own sake as for yours, because he knows you have oil and wine in your casks for the wounds of the gimlet?

Now, ye gimlet-twisters, ye pastor-perforators, lift up your voice and answer: What do you want a pastoral visit for? Do you want to talk with your pastor about your temptations and trials? Do you want instruction on some question of Christian experience? Do you want to discuss some scheme of Christian enterprise? Not you! No lawyer is more adroit in turning the conversation the moment it takes any such direction. Let the pastor take up the gimlet in his turn, and probe your heart, and lay bare your poor, starved, stunted religious life; let him then tax you rigorously with your absence from prayer-meetings or Sabbath worship, and you will not complain of the scarcity of pastoral visits. The truth is, you do not desire counsel nor comfort nor Christian communion, but attention. Your pastor's absence wounds your pride. You care little about his doing the work he was especially called to do for you, but you are vexed because he does not concede more for your importance. You are not thirsting for living water, but for the tacit flattery of attention, thus seeking to convert the messenger whom Christ sends with living bread to your home and heart into a minister to your vanity. The people whose hands are idle, whose purses are shut, whose voices are against every enterprise which involves sacrifice and labor, are people who are masters of the gimlet. —*Dr. Vincent*

YOUR MOTIVE.

When one thinks that he sees an opportunity of doing God service by disobeying the Lord's plainest commands, he need not hesitate a moment in deciding that that seeming opportunity is only a delusion of Satan. A year or two ago a young man, now a preacher of the gospel, fancied that he saw a chance to better his own circumstances and to help on the Lord's cause by undertaking a piece of work which his Christian consciousness condemned. He consulted several persons on the point of conscience which troubled him and received advice, good and bad. At last that question was settled for him, by a plain query from one of those to whom he spoke, asking point-blank whether his ruling motive in going into the proposed work was gain to himself, or gain to the Lord's cause. He frankly replied that his chief motive was personal gain; and he added that he would at once decline the proffered opportunity. This suggests a right and ready method for deciding in all such cases. Do you wish to do the questionable thing principally for your own sake, and incidentally for the Lord's? If so, don't do it. Is your principal motive for this doing the gain it will bring to the Lord? If so, be sure that you cannot do better for the Lord than obeying Him at all hazards, and trusting Him for the results.—*S. S. Times.*

SUBMISSION.

Remember it is the will of a wise God that we submit ourselves, who has His eternal reasons for the events He prepares for us, who sees the various uses of the situations in which He places us, who does nothing haphazard, and who knows results before He has taken His measures.

We may, indeed, be uneasy about the situation we prepare for ourselves, for we do not know ourselves well enough to decide what is best suited for us, and in our choice we usually consult the interests of passions more than those of our soul.

But the Christian, submissive to God's will is comforted by knowing the wisdom of Him in whom he trusts. "God has His reasons," says he, "for placing me in this situation, and, though they are unknown to me, they are none the less wise and adorable. I must not measure His incomprehensible views by my poor, limited knowledge. I cannot see where the ways by which He is guiding me will lead. But, since his hand Has traced them, I have but to walk without fear."

He often leads to the promised land by circuitous routes and over barren deserts, and almost always conceals His way to leave us all the merit of submission and trust.—*Massillon.*

BETTER THAN MONEY.

There was once a poor man, a linen-weaver, who sat every day, from earliest dawn, in his workshop, hard at work: and as he was one who put his trust in God, to pass away the time he would sing many a hymn or innocent song, as he felt inclined. And he had so clear and strong a voice that his neighbors required no alarum to wake them in the morning.

But this greatly annoyed a rich merchant who dwelt near him; for he never could sleep before midnight, owing to his anxious thoughts about his money; and very early in the morning he was awoke by this noisy, vexatious sing-song of his neighbor, the weaver.

He reflected how he could put an end to this annoyance. He could not forbid it; for, singing like praying and working, is the right of every man in his own house; with which no man can interfere. He must use other means then.

He sent for the workman, and asked him at what value he estimated his singing. The workman replied that he thought it was certainly worth a day's wages, as it made the day's work itself so easy to him.

The merchant inquired how much that was. The man replied, and it certainly was not a large sum that he named.

Then the merchant said he would pay him a month's wages in advance, not for the singing, indeed, but that he should henceforth sing no more, but keep a strict silence. And he laid down the money before him.

The weaver thought to himself it could not possibly be easier earned; so he took the money and promised that he would be as still as a mouse in his workshop.

When he got home with the money he counted it out full of joy; and they were all good new coins—more money than he had ever possessed at once in his life before. In the evening before he went to sleep, he gazed at his treasure for nearly an hour; and at night he put it under his pillow, lest a thief should steal any of it. At midnight he still had it in his head, and thought about what he should do with it. And in the morning when he arose it seemed to weigh down all his limbs like lead—his head was weary with lying awake so anxiously, his hands were heavy and lazy, and refused their usual service.

Ah, and he dared not sing!

Time passed away slowly and tediously, so that he could scarcely endure the day. Meanwhile he had been thinking the matter over, and had come to a conclusion, for the man who stood at eight that evening in the merchant's office was the weaver.

"Sir, with your permission," he said, "here is your money back again; it is an evil spirit, which does not allow me to sleep quietly."

And before the merchant could say a word in reply, the weaver was already outside the door, and singing with a clear, full voice,

"A fresh and merry heart
Is worth more than money or wealth.
Trilirum, Tralirum."

—*Chatterbox.*

NANCY.

An Idyl of the Kitchen.

In brown holland apron she stood in the kitchen;
Her sleeves were rolled up, and her cheeks all aglow;
Her hair was coiled neatly: when I, indiscreetly,
Stood watching while Nancy was kneading the dough.

Now, who could be neater, or brighter, or sweeter,
Or who hum a song so delightfully low,
Or who look so slender, so graceful, so tender,
As Nancy, sweet Nancy, while kneading the dough?

How deftly she pressed it, and squeezed it, caressed it
And twisted and turned it, now quick and now slow.
Ah, me, but that madness I've paid for in sadness!
'Twas my heart she was kneading as well as the dough.

At last, when she turned for her pan to the dresser,
She saw me and blushed, and said shyly, "Please, go,
Or my bread I'll be spoiling, in spite of my toiling,
If you stand here and watch while I'm kneading the dough."

I begged for permission to stay. She'd not listen;
The sweet little tyrant said, "No, sir! no! no!"
Yet when I had vanished on being thus banished,
My heart staid with Nancy while kneading the dough.

I'm dreaming, sweet Nancy, and see you in fancy,
Your heart, love, has softened and pitied my woe,
And we, dear, are rich in a dainty wee kitchen
Where Nancy, my Nancy, stands kneading the dough.

—*Century.*

Useful Hints and Recipes.

If a teaspoonful of turpentine is put into the washboiler and boiled with the clothes it will whiten them perceptibly.

If small pieces of linen that are used for the baby's bath-towels or wash-cloths are fringed around the edge they will pass through the weekly wash in safety, but if left in irregular shape they will very likely be left on the grass to mildew or be tucked in the rag-bag.

A handsome handkerchief case is made of crimson plush with satin lining of the same color; on the upper side put a spray of rosebuds and leaves in ribbon embroidery. The case should be in shape like the two covers of a book, and should tie with a ribbon of the same color as the case.

To any one so unfortunate as to be obliged to move it may be of value to know that canned fruit may be transported without fear of loss if the glass cans are securely packed in sawdust. This must be very firmly pressed down, so that the cans really cannot move, or be moved by the jarring of the wagon or car.

Inexpensive but pleasing lavender-water is made by mixing the following ingredients together: Three ounces of the essence of bergamot, six ounces of the tincture of musk, one drachm of the oil of cloves, four drachms of the English oil of lavender, twelve ounces of rose-water and seven and one-half pints of alcohol. Of course, a smaller quantity can be made if desired, preserving these quantities.

An entree specially designed to accompany roast pork is made in this way: Peel as many potatoes as will cover the bottom of a deep pie-dish. Sprinkle half a teaspoonful of dried sage over them. Cut a small onion in thin slices, and spread them over this. Add salt and pepper, and little lumps of butter, according to your taste. Cover the bottom of the dish with water, and bake in a moderate oven.

THE SPARE BED.—One rule ought to be invariable with every good housekeeper; that the bed in the guest chamber shall never be "made," except when it is to be directly used. Let it lie fallow between whiles, and turn the mattresses every few days, with all precaution against dampness gathering on them. Then when put in order with fresh sheets and blankets having the dry heat of the kitchen fire in them, there will be small risk of that chill which travelers dread. We repeat it, a room kept undamped, sweet, and sun-wholesome, with a dry bed and plenty of well-aired bed-clothes, is within the reach of the humblest to give their guests, and is all that sensible visitors ask. It is better than a hot stove in the room, or hot bottles, jugs, or india-rubber grannies in the bed; and whoso complains of this—let him complain.

Youth's Department.

WITH WINTER BEFORE US.

As herald snow flakes filled the sky
A child ran forth with sorry sigh,
And kissed the dear green earth good-bye.

When flakes of age are thickening fast,
What close reluctant looks we cast
On what the snows must hide at last.

With death-frost, shivering through and through
How leans the heart in fond review
To kiss the dear, warm world adieu.

Yet underneath the drifty deep,
On melting days, will Nature leap,
With glowing color, from her sleep.

And in its winter, now and then,
Life is so green that white-haired men
Think youth more fair has come again.

Through deep and heavy snows of death
Melt thou a rift, O Sun of Faith,
Reveal the soul's all-quickening breath.

—*Charlotte Fiske Bates.*

ONE HUNDRED YEARS AGO.

It was the 25th of November, 1783.

Sir Guy Carleton, K. C. B., commander-in-chief of all his Majesty's forces in the colonies, stood at the foot of the flag-staff on the northern bastion of Fort George. Before him filed the departing troops of his king, evacuating the pleasant little city they had occupied for over seven years. The waves of the bay sparkled in the sunlight, while the whale-boats, barges, gigs, and launches sped over the water, bearing troops and refugees to the transports, or to the temporary camp on Staten Island. The last act of the evacuation was almost completed; and as to the strains of appropriate music the commander-in chief and his staff passed down to the boats, the red cross of St. George, England's royal flag, came fluttering down from its high staff on the north bastion, and the last of the rear-guards wheeled toward the slip. But Cunningham, the provost-marshal, still angered by the thought of his discomfiture at Day's tavern, declared roundly that no rebel flag should go up that staff in sight of King George's men. "Come, lively now, you blue jackets," he shouted, turning to some of the sailors from the fleet. "Unreeve the halyards, quick; slush down the pole; knock off the stepping cleats! Then let them run their rag up if they can!" His orders were quickly obeyed, and the marshal left the now liberated city. In a few moments Colonel Jackson, halting before the flag staff, ordered up the stars and stripes.

"The halyards are cut, Colonel," reported the color-sergeant; "the cleats are gone, and the pole is slushed."

"A mean trick, indeed!" exclaimed the indignant Colonel. "A gold jacobus to him who will climb the staff, and reeve the halyards for the stars and stripes!"

"I want no money for the job," said a young sailor lad as he tried it manfully once, twice, thrice, and each time came slipping down covered with slush and shame. "I'll fix 'em yet," he said. "If ye'll but saw me up some cleats I'll run that flag to the top in spite of all the Tories from 'Sopus to Sandy Hook!"

Ready hands came to the assistance of the plucky lad.

Then, tying the halyards around his waist, and filling his pockets with cleats and nails, he worked his way up the flag-pole, nailing and climbing as he went. And now he reaches the top, now the halyards are rove, and as the beautiful flag goes fluttering up the staff a mighty cheer is heard, and a round of 13 guns salutes the stars and stripes and the brave sailor boy who did the gallant deed.—*St. Nicholas.*

HIS OWN CROWN.

A writer in the Christian Weekly relates an anecdote of the girlhood of the Queen of England, that leaves in the mind a right impression and a serious lesson. No man, under any circumstances, can afford to impair his claim to the crown that is invisible.

Princess Victoria, now Queen of England, says the article, spent some of her youthful days in Anglesey, where she seemed to enjoy herself very much. She occasionally wore the sugar-loaf hat and a riding-habit, and went among the descendants of the old Druids in Mona's Isle. This was before she took a fancy to the brown heath and the tartan plaid and the pibroch of Caledonia.

In the neighborhood of the New Palace in Mona, where she and her mother, the Duchess of Kent, were staying, was an old tailor named John Jones, who was a local preacher with the Wesleyans. One Saturday afternoon, the Princess Victoria had the misfortune, while riding, to tear her riding-habit, and on her return to the palace the local tailor was sent for by the house steward. John Jones went, and asked for the "Lord Chamberlain," but was told there was no such functionary in the palace. He in consequence returned home.

On Sabbath morning, another message came from the palace requesting the tailor's immediate attendance. He sent in reply that he could not go, and that he was to preach that morning at Gorswen and in the evening at Traethcoch—and away he went. On the following morning, another message came from the palace, and he this time obeyed. On appearing before the house steward, that functionary seemed much displeased with our friend, and asked him angrily why he did not come when sent for the day before.

"I was preaching at Gorswen Chapel in the morning, sir," replied John Jones, "and at Traethcoch in the evening."

"Chapel, indeed!" said the officer. "Preaching indeed! Did you not know that Her Royal Highness had sent for you to do some work for her?"

"Yes, sir," replied John, "but I do not work on the Sabbath."

The officer simply said, "Not work, indeed!"

"No, sir," replied John, courageously; "I have never worked on the Sabbath, and never shall."

"What!" said the officer; "you refuse to do a small job for the future Queen of Great Britain?"

"Well," said John, "I am now but a poor tailor of Illanfair, but I also expect to be a king some day in the next world, and it is better for me to lose the favor of princesses of this world, than to forfeit the crown in the world to come."

The officer laughed, and gave to John the riding-habit to mend. And after the task was finished the officer informed John that the princess and the duchess were much pleased with the work, and especially with his conduct, and expressed themselves willing to assist him when necessary. We may add to the above narrative that all history is full of records of warfare for crowns, but the world little notes the struggles for those unseen diadems to which the jewels of earth are but baubles.

When asked to sacrifice one's conscience for any worldly gain or advantage, one should remember that crown. It is the only crown of glory that "fadeth not away."—*Youth's Companion.*

JUST THE TIME TO BE PLEASANT.

"Mother's cross!" said Maggie, coming out into the kitchen with a pout on her lips.

Her aunt was busy ironing; but she looked up, and answered Maggie:—

"Then it is the time for *you* to be pleasant and helpful. Mother was awake a great deal in the night with the poor baby."

Maggie made no reply. She put on her hat, and walked off into the garden. But a new idea went with her.

"The very time to be helpful and pleasant is when other people are cross." "Sure enough," thought she, "that would be the time when it would do the most good. I remember, when I was sick last year, I was so nervous that, if any one spoke to me, I could hardly help being cross; and mother never got angry nor out of patience, but was just as gentle with me! I ought to pay it back now, and I will."

And she sprang up from the grass where she had thrown herself, and turned a face of cheerful resolution toward the room where her mother sat, soothing and tending a fretful, teething baby.

Maggie brought out the pretty ivory balls, and began to jingle them for the little one.

He stopped fretting, and a smile dimpled the corners of his lips.

"Couldn't I take him out to ride in his carriage, mother? It's such a nice morning," she asked.

"I should be glad if you would," said her mother.

The little hat and sack were brought, and the baby was soon ready for his ride.

"I'll keep him as long as he is good," said Maggie; "and you must lie on the sofa and get a nap while I am gone. You are looking dreadfully tired."

The kind words and the kiss that accompanied them were almost too much for the mother.

The tears rose to her eyes; and her voice trembled, as she answered:—

"Thank you, dearie: it will do me a world of good, if you can keep him out an hour; and the air will do him good, too. My head aches badly this morning."

What a happy heart beat in Maggie's bosom, as she trundled the little carriage up and down on the walk!

She had done real good. She had given back a little of the help and forbearance that had so often been bestowed upon her.

She had made her mother happier, and given her time to rest.

She resolved to remember and act on her aunt's good word, "The very time to be helpful and pleasant is when everybody is tired and cross."—*Exchange.*

THE CROOKED TREE.

"Such a cross old woman as Mrs. Barnes is! I never would send her jelly or any thing else again," said Molly Clapp, setting her basket hard down on the table. "She never even said 'Thank you,' but 'Set the cup on the table, child, and don't knock over the bottles. Why don't your mother come herself instead of sending you? I'll be dead one of these days, and then she'll wish she had been a little more neighborly.' I never want to go there again, and I shouldn't think you would."

"Molly! Molly! come quick and see Mr. Daws straighten the old cherry tree!" called Tom through the window; and old Mrs Barnes was forgotten as Molly flew out over the green to the next yard.

Her mother watched with a good deal of interest the efforts of two stout men as, with strong ropes, they strove to pull the crooked tree this way and that, but it was of no use.

"It's as crooked as the letter S and has been for 20 years. You're just 20 years too late, Mr. Daws," said Joe as he dropped the rope and wiped the sweat from his face.

"Are you sure *you* haven't begun 20 years too late on tobacco and rum, Joe?" asked Mr. Daws.

"That's a true word, master, and it's as hard to break off with them as to make this old tree straight. But I signed the pledge last night, and with God's help, I mean to keep it."

"With God's help you may hope to keep it, Joe," responded the master. "Our religion gives every man a chance to reform. No one need despair so long as we have such promises of grace to help."

"That's my comfort, sir," said the man, humbly, "but I shall tell the boys to try, and not grow crooked at the beginning."

"Mother," said Molly as she stood by the window again at her mother's side, "I know now what is the matter with old Mrs. Barnes. She needn't try to be kind and pleasant now, for she's like the old tree: it's 20 years too late."

"It's never too late, with God's help, to try to do better, but *my* little girl must begin *now* to keep back harsh words and unkind thoughts; then she will never have to say, as Joe said about the tree, 'It is 20 years too late.'"—*Child's World.*

A FEATHERED SHEPHERD.

In South America there is a very beautiful bird called the agami, or the golden-breasted trumpter. It is about as large in body as one of our common barn-yard fowl, but as it has longer legs and a longer neck it seems much larger. Its general color is black, but the plumage on the breast is beautiful beyond description, being what might be called iridescent, changing, as it continually does, from a steel blue to red gold, and glittering with a metallic luster.

In its wild state agami is not peculiar for anything but its beauty, its extraordinary cry, which has given it the name of trumpeter, and for an odd habit of leaping with comical antics into the air, apparently for its own amusement. When tamed however—and it soon learns to abandon its wild ways,—it usually conceives a violent attachment for its master, and, though very jealous of his affection, endeavors to please him by a solicitude for the well-being of all that belongs to him, which may fairly be termed benevolence.

It is never shut up at night as the other fowl are, but with a well-deserved liberty, is permitted to take up its quarters where it pleases. In the morning it drives the chickens to their feeding-ground; and if any should presume to wander, they are quickly brought to a sense of duty by a sharp reminder from the strong beak of the vigilant agami. At night, the faithful guardian drives its charge home again.

Sometimes it is given the care of a flock of sheep; and, though it may seem too puny for such a task, it is in fact quite equal to it. The misguided sheep that tries to trifle with the agami soon has cause to repent the experiment; for, with a swiftness unrivaled by any dog, the feathered shepherd darts after the runaway and with wings and beak drives it back to its place, not forgetting to impress upon the offender a sense of its error by pecks with its beak.

Should a dog think to take advantage of the seemingly unguarded condition of the sheep and approach them with evil design, the agami makes no hesitation about rushing at him and giving him combat. And it must be a good dog that will overcome the brave bird. Indeed, most dogs are so awed by the fierce onset of the agami, accompanied by its strange cries, that they incontinently turn about and run, fortunate if they escape unwounded from the indignant creature.

At meal times it walks into the house and takes its position near its master, seeming to ask for his caresses. It will not permit the presence of any other pet in the room, and even resents the intrusion of any servants not belonging there, driving out all others before it will be contented. Like a well-bred dog, it does not clamor for food, but waits with dignity until its wants have been satisfied.—*St. Nicholas.*

AN ANECDOTE OF PETER COOPER.

The head of the Woman's Art School of Cooper Institute writes of Peter Cooper, in the December *Century:* "One day he stood watching the portrait class, who, to the number of thirty pupils or more, were drawing likenesses of the same model from different positions. One scholar made the face in profile; another had it turned a little into the shadow; a third saw more of the full face; while others worked still further into or away from the light. He had stood observing the scene for a few minutes, when he said, 'Such a sight as this should be a lesson in charity, when we perceive how the same person may be so different, according to the way he is looked at by various people.'"

WORK.

By Mary N. Prescott.

Sweet wind, fair wind, where have you been?
"I've been sweeping the cobwebs out of the sky;
I've been grinding a grist in the mill hard by;
I've been laughing at work while others sigh.
Let those laugh who win!"

Sweet rain, soft rain, what are you doing?
"I'm urging the corn to fill out its cells;
I'm helping the lily to fashion its bells;
I'm swelling the torrent and brimming the wells;
Is that worth pursuing?"

Redbreast, redbreast, what have you done?
"I've been watching the nest where my fledglings lie;
I've sung them to sleep with a lullaby;
By and by I shall teach them to fly,
Up and away every one!"

Honey-bee, honey-bee, where are you going?
"To fill my basket with precious pelf;
To toil for my neighbor as well as myself;
To find out the sweetest flower that grows,
Be it a thistle or be it a rose—
A secret worth the knowing!"

Each content with the work to be done,
Ever the same from sun to sun;
Shall you and I be taught to work
By the bee and the bird, that scorn to shirk?

Wind and rain fulfilling His word!
Tell me, was ever a legend heard
Where the wind, commanded to blow, deferred,
Or the rain, that was bidden to fall, demurred?

—*Selected.*

A GOOD WAY.

Two little girls, Lily and Violet, were playing in a yard where they had strung some twine for a clothes line, and were washing their dolls' garments in a diminutive tub, and hanging them out to dry. Along came Lily's brother, Master Jack, a juvenile tease, and with one sweep of his hand jerked the whole day's washing from the line and scattered it on the grass. Lily bubbled over in tears at once. Violet was saddened, too, but the necessity of playing peace-maker in the impending family quarrel was the first thought in mind; so she said soothingly, "Never mind, Lily, let's play Jack was a high wind."—*Syracuse Herald.*

ELEPHANTINE SAGACITY.

Every one knows that the species of brute creation to which Jumbo belongs is exceptionally intelligent, and, were further proof of the fact required, it is furnished by the exploits of a couple of young elephants recently provided with a home at the St. Petersburg Zoological Gardens. The public admired and made prime favorites of them; they were fed with cakes and good things to such an extent by visitors to the gardens that their health greatly suffered, and it became necessary for their keepers to interfere. The public were requested to be less generous in their offerings, and, the request not being very generally attended to, a notice to the same effect was painted on a metal plate and affixed above the entrance of their house. This failing to attain the object in view, and persons continuing to feed the elephants with pastry, an official was told off to call attention to the notice. The intelligent animals, observing that whenever the latter raised his hand to point to the metal plate, buns and cakes about to be given were withheld, drew their own conclusions and acted in their own interests. They set to work to demolish the notice which proved an obstacle to their enjoyment, and when their keeper looked in upon them one morning, he found it on the ground so knocked about and damaged that a new plate had to be procured, which to save it from destruction has been placed out of the animals' reach.—*Family Herald.*

CURIOSITIES OF INSTINCT.

In their dealings with the dull-nosed biped, some of our game-birds have found it the safest plan to rely on their protective colors. They have learned to distinguish between the dog-allied and single hunters, and at the approach of the latter variety they "flatten" themselves and remain motionless, at the risk of being trodden to death. In taking wings they do not delude themselves with the hope that swiftness of flight could save them from the dynamic properties of gunpowder. They go in a zigzag, or, rather, in a combination of irregular movements. In east Virginia, where sportsmen do much of their hunting on horseback, it has been noticed that if a member of a mounted hunting-party turns suddenly back he is apt to come across all kinds of game that have eluded his companions. The only explanation is that as soon as the baying of the hounds and other symptoms betray the march-route of the hostile force, Reynard hastens to get in their rear, and even follows them, in order to out-manœuvre the flank-movements. At the head-waters of the Tellico River, in Monroe County, Tennessee, wolves still find a refuge in a trackless wilderness of rocks, spruce-pine and laurel-thickets, and have so exactly ascertained all the passes by which their stronghold can possibly be approached that they baffle even simultaneous raiders by slipping through between their lines of march. On their own raids they will make their way across any series of obstacles rather than approach a beaten road, unless they can cross it by following the bed of a water-course. By the remorseless law of natural selection, the aptitude for such tricks increases with the necessity for their exercise, and it is probable that only animals whose bulk defeats their attempts at concealment will ever be wholly exterminated.—*Lippincott's Magazine.*

Pleasantries.

The pig finds a living in his pen and so does the editor. The similarity, however, ceases at this point.—*The Drummer.*

Young lady (to fellow passenger)—"Can you tell me what station that is, please?" Foreigner (looking out of the window at the advertisement)—"I think it is de Coleman's mustard."

Elderly philanthropist to small boy vainly trying to pull a door bell above his reach: "Let me help you, my little man." (Pulls the bell.) Small boy—"Now you had better run or we'll both get a licking."—*Fliegende Blatter.*

"Oh, we had such an excellent sermon to-day on the preamble about good Sam Arriton. I must look in the discordance and see who Sam Arriton was," was the soliloquy of Mrs. McGill after her return from church on Sunday.

A woman in Philadelphia gave her husband six commissions to execute in New York. He telegraphed back that he had executed five, and forgotten the last. It was an order for an illuminated sentence for a Sunday-school room. He was a good deal astonished when he received the reply, "Unto us this day a child is born—two feet wide and nine feet long."

A new baby arrived in the family of a Louisville journalist, and papa was excessively proud over the event. Turning to the old black nurse, "Aunty," said he, stroking the little pate, "this boy seems to have a journalistic head." "Oh," cried the untutored old Aunty, soothingly, "never you mind 'bout dat; dat 'll come all right in time."—*Louisville Courier-Journal.*

THE MESSENGER.

—):o:(—

REV. P. S. DAVIS, D.D., EDITOR-IN-CHIEF.

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REV. D. VAN HORNE, D.D., } SYNODICAL EDITORS.

—:o:—

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, DECEMBER 5, 1883.

ANNOUNCEMENT.

It is deemed very proper and desirable to announce that the Liturgical Commission has unanimously resolved to recommend to the next General Synod the work of its Subordinate Committee for adoption, as "The Directory of Worship for the Reformed Church in the United States."

C. Z. WEISER,
Chairman of Liturgical Commission.

Harrisburg, Pa., Nov. 27, 1883.

It will be seen from the above that the Commission on the Liturgy has finished its work and unanimously agreed as to what it will report and recommend. More than this we do not know, officially, and must possess our souls in patience. The Church is to be congratulated upon the *unanimity* of the Commission. That is a great point gained and augurs the adoption of the report by the General Synod and the Classes. Many brethren of either way of thinking may be disappointed and dissatisfied at first, but we feel assured that the wisdom of the Commission will be justified in the end. If any brother has had in his mind what he would or would not have agreed to if he had been consulted, he need only remember that his interests were represented as fairly by others as he could have done it himself. The men appointed for that work were not from those who would be likely to sacrifice a principle; and we ought to be thankful that every thing has been so harmonized as to put this vexed question at rest and allow us to go ahead in the practical work of the Church.

We bespeak the calm consideration of the Church, *assured that an examination* of the work, in all its bearings, will prove it to be for the best interests of the Redeemer's kingdom.

Our readers will not regret that we have given so much space to the admirable sermon of Prof. Dubbs, on Zwingli and the Swiss Reformation. It gives the kind of information our people want.

Some of the colleges are about to try the experiment of taking the discipline out of the hands of trustees and professors and referring it to a tribunal of students established for the purpose. "The students' jury, which is composed of one representative from each class, one from each inter-collegiate society, and one from students belonging to no society, is to render in every case brought before it a verdict of fact, which must be unanimous, and a verdict of opinion, which must be that of a majority, assigning the offense committed to one of four grades. The President of the College is to impose the penalty, but he can not impose a penalty heavier than that assigned to the grade determined in each case by the jury. The students have voted to accept the system, as proposed by the faculty, and can withdraw from the agreement only by a three-fourths' vote." Amherst took the initiative in the matter and Bowdoin has followed the example. It yet remains to be seen how the thing will work.

It leaks out now that the members of Synod who came home from North Carolina by sea were caught in a storm. Things looked so squally that the captain ordered the passengers to put on life-preservers; but there was no belt long enough for a man of Rev. W. R. H. Deatrich's girth, and the Newport pastor had to take his chances without one—a fact which was not known until the tempest had subsided. We would like to hear "Sir John" tell about it, and will engage to furnish him an audience of genial brethren any evening after some session of Synod. We would not have enjoyed that trip much after all. We are reminded of an old Scotch-Irish elder of the Presbyterian Church who spoke of his piety on his voyage to this country. "A man should be very circumspect while crossing the ocean," he said, "for Providence has a great advantage over him on board a ship."

Rev. George H. Johnston, of Philadelphia, will deliver the address before the Excelsior Literary Society of Palatinate College, at Myerstown, Pa., on the 20th of December.

Dr. Buckley, in his admirable letters to young men, published in the *Christian Advocate*, advises them to "Invent work, not excuses." The advice might well be heeded by Church members of all ages. If people were as alert in finding something to do, as they are in framing reasons why they should not do anything, there would be a marked difference in the progress of congregations. Church members would become wings rather than weights. Let every one take the hint and act on it just for one year and see how much better things will go.

The *Bibliotheca Sacra*, so long and ably conducted at Andover, Mass., has been removed to Oberlin, Ohio, where it will be edited by Professors Wright, Smith, and Ballantyne, assisted by Professors Park, Barbour and Bissell. Meanwhile a new organ, called the *Andover Review*, is to be started, and the first number will appear in December. It will be apt to make things lively as it will "advocate the principles and represent the method and spirit of progressive orthodoxy."

ALLENTOWN FEMALE COLLEGE.

The new building is under roof and the interior work is progressing. On the first floor there will be a chapel and three class-rooms, and on the second and third floors, twenty sleeping-rooms for the boarders. The whole building, new and old, will be heated by steam and lighted with gas. It presents a massive and handsome appearance. It will be ready for occupancy at the opening of the next session, the first Monday after New Year. With these increased facilities, with a thorough course of instruction in all the branches of a liberal education, and, with an able and efficient faculty, we hope there will be a large accession to the number of its students with the opening of the new year.

The *Interior* in a pungent notice of Father Beckx, who has just retired by reason of old age, from the Generalship of the Society of Jesus, is not slow in condemning the principles of Ignatius Loyola and his followers. It concludes however by properly wishing that some of the organized zeal of the Jesuits were enlisted in a better cause. It says: "We are sometimes tempted to regret that, in its recoil from Romanism, our Protestantism has no such thoroughly disciplined and zealous organization to work out its noble ends by noble means."

Thursday last was observed very generally as a day of thanksgiving. The English speaking Reformed congregations in this city, held a Union Meeting at Heidelberg Church, Nineteenth and Oxford streets. Rev. James Crawford preached an admirable sermon, and other ministers present took part in conducting the services.

A convention in the interests of the International Arbitration met in this city on the 27th ult. Bishop Simpson presided. General Grant in a letter expresses his sympathy with the movement. He says: "My views on the subject of peace arbitration in the settlement of international differences instead of the sword have not changed. But my hope of its speedy accomplishment has diminished. It is only by keeping the subject alive, however, that it can be accomplished."

The convention took action looking to the calling of a Congress of Nations with a view to the prevention of wars. All right-minded men will welcome any effort to settle national disputes without bloodshed, and it is, perhaps, more feasible than most people imagine. If such a plan be properly formulated, it will at least make open hostilities far less frequent. Rev. Edwin H. Nevin, D. D., offered a resolution, which was passed, asking pastors to preach a sermon on the subject next "Easter Sabbath"—a most unfortunate time to designate, as nine-tenths of the pulpits of the world have a theme for that day.

Forty new subscribers for the MESSENGER, and five for the *Hausfreund*, from the Silver Run charge, Carroll County, Maryland of which Rev. J. G. Noss is pastor. That is the report of Bro. Binkley under date of Nov. 30th.

ZWINGLI AND THE BIBLE.

We shall never forget what strange notions used to prevail in regard to the Reformation. Not only the unlearned, but many also who passed for educated people, held exceedingly erroneous views on the subject. In some quarters they are maintained even at this late day with the greatest persistance, refusing to be superseded by riper views resulting from better knowledge.

The Reformation myth to which we refer in particular, is the story that nothing but a few fragments of the Bible were known to exist before Luther stumbled upon one in an old moth-eaten library. No doubt the Bible had been sadly neglected by priests and people, but it can be abundantly proved that it was about as accessible in those days of few books and enormous prices as almost any other. The corrupt innovations in the Church had brought her to the verge of destruction, and all, of course, because she had wandered from the fountain head of revealed truth as contained in the Bible. Still the Church had the Bible, and preserved it as her chief literary treasure, as is evident from the fact that many good men lived in the most corrupt period of her history, and drew their highest and best inspiration from the inspired word.

It may be true enough that Luther first saw the entire Scriptures at a rather late day for a theological student, but this was not the case with the *Swiss* reformer. When yet a child he learned lessons of Divine truth from the Holy Scriptures, imparted to him by his pious grandmother. As in the case of Timothy of old, indelible impressions were then made upon his heart and mind, which were afterwards deepened and enlarged by Thomas Wittenbach, at Basle, a godly man and mighty in the Scriptures. So that from the beginning of his ministry as a priest and preacher he held forth the Word of God to the people as the best means of building them up in the true faith. He diligently studied the New Testament in the original Greek, committing the whole of it to memory. The more he studied the Scriptures the more he was convinced that they were of greater authority than the traditions of the Church, and that they were the God-given rule of faith and life for all men, the test by which all religious opinions and doctrines must be tried. If Zwingli was the great champion of the Swiss reformation, it was because he was, above all others of his co-laborers, the diligent student and expounder of God's Word. If he was the most determined in his opposition to the reigning Church, it was because the more he studied the Bible the more he saw the Church's departure from the Divine system of truth contained in it.

Zwingli's success as a reformer is to be attributed to his skillful use of this "sword of the Spirit," Error must fall before it, for it is the wisdom and might of God himself. Wherever Zwingli preached the gospel, the thick darkness of centuries fled like clouds from the heat and light of the sun.

Nor was he a radical in anything but the best sense of the word. He sought to uproot all error in the Church, but not the precious truths which the Church still upheld and taught. His devotion to the Word did not lessen his loyalty to the early creeds and confessions which miniatured, in dogmatic formulæ, the substance of Divine revelation. He was therefore not the leader of a sect, but a regularly ordained minister of the Word and sacraments, and as such he felt bound to preach and defend the truth, even if he must thereby antagonize the reigning authorities in the Church itself. He was loyal to the Word of God, which is above popes and councils. He rejected every doctrine that he found contrary to the canon of Scripture. As in Germany, so also in Switzerland the reformation proceeded on the principle that the Bible is the only ultimate rule of faith, and to this principle none of the reformers were more faithful than Zwingli. K.

"THE COMING SERMON."

The subject, this time, is not original. It was used as the theme of a sermon by a celebrated New York preacher, a short time ago. In the discourse referred to he goes on to show, in his own peculiarly brilliant style, that the sermons of this age are not what they ought to be, that they are very much more inefficient than necessary, and that the sermon of the future will be something altogether different and better.

He says the sermon of the future will be full of a living Christ; it will be brief; it will be popular; it will be sensational, awakening, and an everyday sermon, and it will be reported for the press. In fact, we take it, from the description he gives, that it will be, for all the world, a sermon just like those he himself preaches from Sunday to Sunday in his own Church in New York. Now we have no fault to find with the fact that a certain preacher has in his mind and heart an ideal sermon, which he calls the sermon of the future, and that he is endeavoring to come up to his ideal in his weekly ministrations. That is all right. And, no doubt, much that is said in the discourse before us is true and timely. What we find fault with is that he wants everybody to come up to his own brilliant standard, and utterly condemns and counts out those who do not do so. No doubt he would say in reply to this: if you can't be sensational, be as sensational as you can. But there is only one man in ten thousand perhaps who would not cover himself with ridicule and contempt by trying to talk like a few New York pulpit orators.

We have been taught that every man ought to be natural, be himself, and use the talents which God has given him, and the culture he has acquired to the best purpose in his calling, and that the result will not be doubtful. And we believe this. By far the larger part of the work accomplished in the world and in the Church is accomplished by men, who might be characterized as dull and humdrum. There is nothing sensational about grading a railroad, or building a bridge, or editing a newspaper, or holding an election, or making a law, or inaugurating a president. Starting a prayer-meeting, teaching a Sunday-school, instructing a class of catechumens, arguing the temperance question, or preparing a sermon, are not brilliant things. But the former are the things that make the world go, and the latter are the things that make the Church go.

An important admission is made in this sermon on "The Coming Sermon." The author says: "Some say the age is the worst of all ages. It is better. Some say religion is wearing out, when it is wearing in? Some say there are so many who despise the Christian religion. I answer, there never was an age when there were so many Christians, or so many friends of Christianity as this age has—our age—as to others a hundred to one." Now all this is wonderful in view of the fact that our preaching is so far from being adapted to the age, and the preaching of other ages was so well adapted to those other ages. Notwithstanding the poor preaching, we have one hundred Christians and friends of Christianity where other ages had but one. Why, the inference would really appear to be, that the less our preaching is adapted to awaken and save souls the more souls are saved by it. Or can it be true that our brilliant critic of the modern sermon is mistaken, and that the preaching of this age, with all its imperfections, is after all about what the age needs, and is doing it good and making it friendly to Christianity as rapidly as possible? Moreover it is said that the congregation which from Sunday to Sunday hears those sermons, so like the coming sermon, gives less to the cause of missions than almost any congregation in the land. We suppose the people are so full of astonishment at the wit and wisdom of the preacher when the sermon is over that they can not think of doing such a dull and common thing as giving money for the spread of the gospel. L.

The minutes of the three Eastern Synods have already left the press, and will reach those entitled to them at least one month in advance of the usual time. The work has been pushed, and considering the necessary delays, we can compliment the Stated Clerks and the Business Superintendent upon the enterprize they have shown.

Communications.

ZWINGLI—COMMENCEMENT OF HIS REFORMATORY WORK.

The Swiss Reformer commenced his reformatory work even earlier than the historian *Koestlin* is willing to admit. In 1506 he became pastor of Glarus. Here he devoted himself diligently to the study of the Bible, and became convinced of the great difference that existed between its doctrines and the teachings of the Papacy. His convictions gradually developed into a living faith in Christ and His all-sufficient merits. His watchword was, "*The Word of God, the only reliable rule of Faith and Life;*" and *Christ our only Salvation.*" To these scriptural truths he gave distinct utterance in his pulpit administrations, which soon excited the suspicion of the adherents of the old faith. He was offered bribes and honors if he would desist from preaching against the Pope and Popish measures. In the year 1516 he removed to Einsiedeln, where he found in the Abbot of *von Rechberg* a man of similar convictions. Here his character as a Reformer was fully established. Whilst proclaiming earnestly the doctrine of free grace, laboring principally in a positive way, he likewise opposed all unscriptural practices and ceremonies, and by his preaching against indulgences aroused the community in such a degree against them, that Sansom, a co-laborer of Tetzel and peddler of indulgences, had to quit the country without having accomplished his design. The thousands of pilgrims from the surrounding country, who came to worship the shrine of the Virgin Mary at Einsiedeln, he admonished from the pulpit. "Not the *image* of the Virgin Mary, but the *Son of Mary* ye ought to worship."

Zwingli was a Reformer before he was called to Zürich. This happened towards the close of 1518. After Luther had been anathematized by the Pope, Zwingli was looked upon by his opponents as one of Luther's disciples. To this he replied, "I have preached the Gospel of Christ ere Luther's name was known to any one in our region, *in the year* 1516." N. G.

ZWINGLIAN CELEBRATION.

Action of the Liturgical Commission of the Reformed Church in the United States, on the subject of the celebration of the 400th anniversary of the birth or Zwingli.

WHEREAS, The district Synods of the Reformed Church in the United States have taken action recommending to our congregations the celebration of the 400th anniversary of the birth of Ulric Zwingli, the great Swiss Reformer, whom we regard as one of the honored leaders of the Reformed Church in this and other lands, and

WHEREAS, This Commission is a representative body of the entire Reformed (German) Church in this country, appointed by its highest judicatory, the General Synod, and having committed to it a high and solemn trust, and

WHEREAS, Our labors have been brought to a harmonious conclusion, therefore

Resolved, That we do hereby join the district Synods in recommending to our churches and people the celebration of the 400th anniversary of the birth of Ulric Zwingli, believing that such a celebration will awaken in us all a deeper sense of the unspeakable blessings God has bestowed upon the Church and the world through the great Protestant Reformation of the sixteenth century and foster in all branches of the Reformed Church a sound historical feeling, and thus tend to draw closer the bonds of union by which they are bound together in one common faith.

Resolved, That we deem it fitting that the names of Ulric Zwingli and Martin Luther should be joined as the two earliest Reformers, working simultaneously, the one in Switzerland and the other in Germany in the Protestant Reformation of the sixteenth century, and together meriting the grateful remembrance of the whole Protestant world.

Resolved, That the Secretary be directed to furnish copies of this action to the several church papers for publication.

Extract from the minutes.

S. N. CALLENDER, Sec. of Com.

THE POTOMAC SYNOD AT NEWTON, N. C., AND THE COLORED RACE.

To many of us, the action of the Potomac Synod at Newton, N. C., in relation to the colored people, may be considered the *capstone* of its many good deeds. Not that the Reformed Church had ever taken any action in opposition to the colored race, but because the Church had hitherto treated the colored people to a "severe letting alone." This position was only better than opposition inasmuch as it did them no wrong, while it did them no good.

Just why the Reformed Church has so long neglected the colored people, it might be difficult to explain. Be this as it may, the Potomac Synod at Newton determined, unanimously, to do differently in the future.

The Tri Synodic Board of Home Missions was directed to take up the subject of missions among colored people, at its first regular meeting. With fond hopes we are now awaiting their action.

Rev. Dr. George W. Welker told the Synod at Newton, something about the condition and wants of the colored race in North Carolina, and in the South. From his long experience among them, and from his friendly attitude towards them, he had everything needful at hand, to speak with authority; and from him the Synod learned that any successful missionary work in the South, must include the colored race. It was shown that many of them are being highly educated, and are being fitted for positions of honor and trust. Many are industrious, and are becoming owners of small properties. The young are being educated in the schools, and piously trained in the Sunday-schools. These day schools and Sunday-schools are very imperfect, for want of trained teachers; but in talented and teachable material, there is no want.

Other denominations, possessed of foresight and wisdom, have long since worked with energy and great success among the negroes, all over the South. They have educated colored young men, both for preaching and teaching, so that now their work is well organized and moves forward smoothly and successfully.

It will not do for us now to fold our arms, and say complacently, "Let these denominations go forward in their successful work among the colored people of the South, as they appear to be better suited to the natures of that race than we." That kind of reasoning might oblige us to hand over the white people of the South also, to other denominations, as they are about as far ahead of us among the "whites," as among the "blacks."

But we must make a start, and we may be told by the Mission Board, how, when and where the start will be made. They might be able to inform the Church where a few colored young men might begin a course of preparation for the holy ministry; under the aid and direction of the Church. The young men will be forthcoming, just so soon as a place is provided.

Under an energetic, educated colored minister, we could have a self-sustaining colored mission in Washington City, D. C., inside of five years. We ought long since have learned that it requires only about half as much to sustain a colored mission, as it does to sustain a white mission.

In the Capital of the Nation we ought to begin our Church work among the colored people. From that centre we could extend the work southward. In Alexandria, a mission could be started in connection with one at Washington. In Baltimore city, a colored mission could be carried forward by the white ministers for several years, until the Church can prepare colored ministers. The same could be done at Roanoke, Va., as soon as a missionary enters that field.

It has been the privilege of the writer to preach many times, and in many places, to the colored people; and the last place was at Newton, N. C., where our services were not only rewarded by attention and thanks, but with a neat sum of money, which they insisted in giving, against our wishes, showing an appreciation above many, more highly favored.

It was the intention of other brethren of Synod to take part in the evening, but they lost the direction in the darkness, hence they never reached "Snow Hill." From a few of the more intelligent members of that congregation, we

learned that in most of the colored congregations in the smaller towns of North Carolina, the Gospel is preached by very illiterate itinerant ministers. They received with delight, the information that the Reformed Church had taken favorable action towards their race; showing clearly that they will join heartily in any movement that looks towards the enlightening and elevating of their people.

As some atonement for our past neglect, shall we not now push our missionary operations among the colored people with more than our usual energy and perseverance? J. B. S.

Shippensburg, Pa.

AUGUSTA CHARGE, NORTHUMBERLAND COUNTY, PA.

The Augusta charge, Rev. George P. Hartzell pastor, enjoyed a happy communion season this Fall, which terminated November 25th. The attendance throughout was good. Forty-six persons were admitted, by the solemn rite of confirmation, into full communion in the church, in the several congregations, as follows: St. Elias, 5; St. Peter's, 2; St. John's, 15; Emanuel, 20; Jacob's, 4. The confirmations at the Spring and Fall communions sum up 77. Five adults were baptized. Three persons were received by renewal of profession, and one by certificate, from the Presbyterian Church.

The benevolent contributions for the classical year, beginning May 16, 1883, are, up to date:—Emanuel, $32.24; St. Peter's, $29.14; Jacob's, $17.00; St. John's, $13 79; St. Elias, $12.48; Zion's, $8.00. Total, $112 65.

STEELTON, PA.

For some time past the Rev. G. W. Snyder of Harrisburg, chairman of a committee of Lancaster Classis, and Rev. J. H. Pannebecker, of Elizabethtown, also a member of the committee, have been looking after the interests of the Reformed Church at Steelton, along the Pennsylvania railroad, about three miles below Harrisburg. They found a sufficient number of members on the ground, between twenty and thirty, mostly Americans, to organize a new congregation, and made arrangements to hold services in a public hall as often as possible. The Superintendent has also preached several times for this little flock, and now regards this opening as of a very encouraging character—few being in fact more so. The town is said to contain already seven thousand inhabitants, and the number is increasing rapidly, because in such a place there is room for many people to find work. Here, then, we ought to have a church, not only for those of our members who are already on the ground, but for many others who in the future will make this place their home. Mr. R. F. Kelker has given a lot of ground for a new church, and the Board has agreed to take this interest under its care, connect it with the Zwingli congregation at Harrisburg, and supply both interests with a pastor, if possible, who can preach both in the English and German languages. This, it has been thought, will be the best arrangement for the present, for all concerned. In connection with Steelton we went up to Harrisburg and preached to the Zwingli brethren, and found them still devoted to their church and anxious to build up its walls. By faith and prayer this may be done.

INTERESTING MISSIONARY FESTIVAL.

Mr. Editor:—In pursuance to the call issued by the Superintendent of Missions early in the Spring of the year, requesting the Sunday-schools in the Reformed Church to unite and engage in a special work for the missionary cause, the Sunday-school of Zion's Reformed Church, Rev. E. A. Gernant pastor, assembled on Thanksgiving Day to offer upon the altar of the Lord, the fruits of their labors as co-workers in the Army of Corn Planters.

At the appointed time in the afternoon, the members assembled in the lecture room and proceeded to the audience chamber of the Church, singing, "Love Divine all Loves Excelling," as a processional hymn. The services were opened by singing, reading of Scripture and prayer by the pastor. After singing the hymn, "God Bless Our Native Land," the pastor introduced Rev. Mr. Dobbins, a former missionary in Japan, who in a very interesting manner described the idol worship and superstition of the Japanese, and the great work which is being done in the cause of Christ by the missionaries. In his introductory he referred to the friendly relationship with Rev. Mr. and Mrs. Gring, the present missionaries in Japan under the Board of Missions of the Reformed Church. The address was listened to throughout with marked attention and interest. During the singing of the hymn, "From Greenland's Icy Mountain," the offerings of the school were received, and the estimated value of the Corn and the cash contribution amount to between $85 and $90.

The following was unanimously adopted by the school:

Resolved, That the Sunday-school of Zion's Reformed Church will again tender its services to the Superintendent of Missions for the coming year, as co-workers in the *Army of Corn Planters.*

After singing the hymn, "Angels of Jesus," and chanting the Lord's Prayer, the benediction was pronounced by Rev. Dobbins. Z.

Allentown, Pa., Nov. 30th, 1883.

Church News.

☞ Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

Synod of the United States.

Kresgeville, Pa.—During the Fall communions recently brought to a close in the Jerusalem charge, of which Rev. J. H. Schlappig is pastor, 15 new members were admitted by confirmation. The pastor is encouraged in his labors, and the charge appears to be in a prosperous condition. The amount of contributions for benevolence was $12.

Reading, Pa.—On Thanksgiving Day two union services were held by the Reformed Churches in this city—English in Second Church, and German in Zion's Church. Rev. C. S. Gerhard, pastor of the new St. Stephen's Church, preached a very practical sermon in the Second Church. The German services were conducted by the Revs. Derr, Mosser, Steinmetz and Dechant. The offerings at both services were devoted to the Orphans' Home.

On Friday evening, Nov. 30th, catechetical instructions were commenced by the different pastors of this city.

Lebanon, Pa.—The Lord's Supper was administered in the First Reformed Church in Lebanon, on last Sabbath. The pastor, Dr. Kremer, was assisted by Rev. Dr. Welker of North Carolina, and by his son, Rev. L. G. Kremer, of Hagerstown, Md. The church was densely crowded, and the number of communicants unusually large. A deep solemnity pervaded the vast assembly, and the occasion was one of rich spiritual blessing. There were added to the church by confirmation forty-two persons, and nine on certificate; fifty-one in all. Of the number confirmed, thirteen were heads of families.

Ashland, Pa.—On Sunday evening, the 18th inst., Rev. Geo. B. Dechant, of Catawissa, Pa., preached in the New Reformed Church at Ashland, of which Father R. Duenger is pastor. On the 18th of February last it was dedicated to the service of the Triune God. Since then the congregation have enclosed their yard with a substantial wrought iron fence, and last Sunday morning the pastor consecrated to the service of the Triune God, the bell which had been placed there by the ladies of his congregation, from the firm of Meneely & Co.'s foundry, of West Troy, N. Y. In sweetness of tone it is second to none in the place. From the looks of the pastor, one could tell that he expressed the overflowing of his heart when he said, "*Yetst ist mein hartzens wunsch erfüllt*," and that this was also the feeling of the congregation, could be seen by the well-filled church in the evening. May the Lord bless richly, pastor and people with the outpouring of His Spirit.

Lancaster.—Rev. J. A. Peters, pastor of the First Reformed Church at Lancaster, Pa., preached a sermon last Sunday in commemoration of his fifth anniversary as pastor of the church. His labors, it is reported, have been very successful.

Synod of the Potomac.

Mercersburg, Pa.—The installation of the Rev. J. W. Knappenberger as pastor of the Mercersburg charge, took place on Sunday, Nov. 25th, 1883, at 10.30 A. M. The sermon on this interesting occasion was preached by the Rev. J. Hassler, from 2 Cor. v. 20. The altar service, before the sermon, was conducted by the Rev. W. W. Deatrick. The installation service was conducted by Rev. Geo. W. Aughinbaugh, president of Mercersburg College.

After the elders gave the newly installed pastor the right hand of fellowship, then a short address followed by Dr. Aughinbaugh, urging the congregation, elders and all, to "hold up the hands" of their pastor, and to cheer his heart by their prayers and unanimity of effort. The remarks were good, and all the services were well received by a large and appreciative audience.

Bro. Knappenberger enters upon his large field of usefulness with much encouragement, and it is hoped his labors of love as a faithful ambassador of God, will follow with great success to the honor and praise of our Lord and Saviour Jesus Christ. H.

Shirleysburg, Pa.—The Fall communions in the Orbisonia charge, of which Rev. C. H. Reiter is pastor, were brought to a close on Sunday, the 4th of November. Services were held in all the churches; in one two days, and in the others four days. These services were all well attended, and the communions were large. The prospects are encouraging.

Boonesboro, Md.—About fifty persons, greatly to the surprise of Rev. S. S. Miller and wife, called at their home Monday evening, the 25th ult., and spent the evening. It was the occasion of the celebration of the 10th anniversary of their marriage or "tin wedding." Many useful articles in the way of tinware, glassware, groceries, etc., were presented to the pastor and wife. Among the gifts were some articles from New Orleans, La. The surprise party was not made up of the members of his own denomination, but of the members of the various denominations of the town, thus showing the appreciation and esteem in which Rev. Miller and wife are held by the people of that community. The evening was pleasantly and most agreeably spent by all present.

Baltimore, Md.—A meeting of ministers and lay delegates of the German Reformed, English Reformed and Union Lutheran ministers was held at the Fourth Reformed (German) Church, on Calvert street, near Saratoga, last week, to arrange for the proper celebration of the 400th anniversary of the birth of Ulrich Zwingli, the Swiss reformer, on the 6th of next January. There were present the Revs. Messrs. G. Facius, Ed. Huber, N. Burkhart, C. Kirschman, J. C. Hauser, C. Borcher, of German churches, and C. Clever, of the Third (English) Reformed Church. While the suggestion of a celebration first originated with the Reformed churches, the Presbyterians have also been invited to join, and also those five other German churches which took part in the Luther celebration at the Academy of Music Rev. G. Facius was elected president last night, Rev. C. Clever, secretary. A committee, consisting of Revs. Facius and Huber, and L. Zinkhan, was appointed to draw up a suitable musical programme. If the Presbyterian churches join there will be three speakers, one for that denomination, one for the English Reformed and a third for the German churches. The Germans will again invite Rev. Dr. George Seibert, of New York, who delivered the Lutheran memorial address to speak for them.

Pittsburgh Synod.

Emlenton, Pa.—On Sunday morning, the 18th ult, Rev. R. C. Bowling preached an anniversary sermon, it being four years since he entered upon his duties as pastor of this and the Salem Reformed congregation. It was very interesting. Under his care the two congregations composing the charge have grown from 80 to 205 members, and contributions for benevolent and pastoral purposes have grown in proportion. Though laboring under difficulties, Mr. Bowling has been very successful, owing to his untiring efforts.

Johnstown, Pa.—Rev. E. V. Gerhart, D. D., professor of Theological Seminary, Lancaster, Pa., preached in St. John's Mission Church, Johnstown, Pa., on last Sunday morning and evening, December 2d.

Synod of Ohio.

Albion, O.—The St. John's congregation, a short distance west of Albion, O., enjoyed a pleasant communion service on the 28th of October. Rev. A. Gonser is pastor. Rev. Geo. W. Williard, D. D., president of Heidelberg College, assisted the pastor in these services.

Carrothers, O.—Rev. S. Shaw, pastor of Carrothers and Caroline congregations, reports an addition of ten new members at Carrothers on the 25th ult., six by confirmation, three by certificate, and one by reprofession, at Caroline.

Shelby, O.—At a late communion held in the Shelby congregation, Rev. O. E. Lake pastor, three members were admitted by confirmation.

Canal Winchester, O.—The Winchester charge, Rev. A. Henry pastor, has just concluded its communions. They were all of a deeply spiritual and interesting character. November 18 the services were held in the Winchester congregation. Rev. J. B. Henry, principal of Pleasantville Academy, assisted the pastor, preaching two very able sermons. Three persons were received into membership, two by confirmation, and one by letter from the Presbyterian Church. This makes twenty-five accessions to this congregation during the year, and thirty-four to the charge. The outlook is encouraging.

Canton, O.—A very pleasant affair occurred at the residence of Rev. P. Herbruck, D. D, Canton, Ohio, on last Wednesday evening. It was the fiftieth anniversary of their wedded life—their golden wedding. It was a rare occasion. Invitations were limited to the family, and children, grandchildren and relations assembled until the house was crowded with as happy and joyous assembly as one could wish to see. Father and mother Herbruck looked young again, and were well pleased to see all their children there, save three who have gone to heaven, and all their grandchildren with one or two exceptions. Fifty years of wedded life, what an amount of joy and sorrow there is pressed into that time. As the aged couple looked back over those years, they could see how a merciful God and Father had guided and blessed them. And one could not help but think as there were to be seen upon them the marks of time, and the spray of the river already sprinkled upon their hair that it would not be many years until the golden wedding in the skies would consummate their hopes and wishes—one in life, sweet type of the unity that shall be in the Father's house above.

Fairview, Ind.—Rev. I. A. Sites, recently of Columbus Junction, Iowa, writes to the *Christian World*:—It was our privilege to assist Rev. L. B. Clayton at a communion season in the Salem congregation on the 4th ult.

The service was well attended, it being the largest communion held under the present pastorate. Quite a number of persons participated who are members of other denominations which made it very pleasant. Then, too, all but three of the members communed, which speaks well for Bro. Clayton's pastoral oversight. He has recently taken two other congregations in connection with the Salem which makes a very good charge. The Salem congregation had been vacant for several years, and as a natural result the members had become discouraged, and some of them wandered away into other fields. But with Bro. Clayton's entrance into the field new life was infused into the remaining members so that the prospects now seem brighter than ever before. We are always glad to see any of our congregations flourish, and especially is this the case with the one named. Here is the place where we assumed our Christian vows, and here my father's family still attend divine services. To us, therefore, the occasion was one of great pleasure, as well as of profit. Bro. Clayton has the confidence of the people, and we believe he will be successful in building them up in the power of a Christian life.

Hiawatha, Kansas.—The Lord's Supper was celebrated in Bethany Reformed Church, Hiawatha, Kansas, on the 4th ult. The house was crowded to overflowing, and reminded pastor and people that it is too small. Two accessions were made to the congregation.

Clerical Register.

The post office address of Rev. W. W. Deatrick, is changed from Glade, Somerset Co., Pa., to Rimersburg, Clarion Co., Pa.

MEMORIAL SERVICE.

A service in memory of our lately deceased brother, Rev. M. L. Shuford, will be held in the Reformed Church at Burkittsville, Frederick Co., Md., on Thursday, Dec. 13th, at 11 o'clock, A. M. His brethren in the ministry, especially in the Maryland and Virginia Classes, within the bounds of which he spent his ministerial life, are respectfully invited to attend. Those intending to be present are requested to write to elder Ezra Williard, Knoxville, Frederick Co., Md., when and how they will come.

By order of the
COMMITTEE OF ARRANGEMENTS.

General News.

Home.

The Forty-eighth Congress met on Monday.

The Democratioc caucus of the U. S. House of Representatives met on Saturday evening and nominated John G. Carlisle, of Kentucky, for speaker on the first ballot. The vote stood: Carlisle, 106; Randall, 52; Cox, 30.

The freight depot at Bethlehem was destroyed by fire last week.——The town of Albany, Wisconsin, was burned on the 27th ult., and most of the people were driven into the freezing night air.——Large fires occurred in Baltimore, Md, St. Paris, Ohio, Leadville, Col., and Winnipeg, Man., on the 28th ult. The Windsor Theatre, N. Y., was burned on the 30th ult.——Sergeant Mason, who shot at the assassin of President Garfield, when ordered to protect him for civil trial, has been pardoned by President Arthur.——Four hundred miners at Pittsburg struck against the reduction of wages on the 26th ult.——A cyclone demolished three farm houses at Prairie Du Chien, Wisconsin, on the 28th ult. A woman named Mary Melvin was crushed to death.

Foreign.

The trial of O'Donnell, for the murder of Carey, the informer, has commenced in London. The prisoner is closely guarded.——There is danger of a disturbance between the Orangemen and the National League at Newry, Ireland.——The Archbishop of Tours is dead.——On the 30th ult. the statue of Queen Isabella, the Catholic, was unveiled at Madrid by King Alfonso The German Crown Prince was present.——The Lower House of the Hungarian Diet has passed a bill permitting civil marriages between Jews and Christians, and legalizing civil marriages contracted in foreign countries.——The Paris *Temps* publishes a despatch from Vienna, which states that the Porte intends to ask the European Powers to support it in its demand that it be permitted to send troops to the Soudan to suppress the insurrection there.

The French have announced their intention to occupy Bac Ninh and Sontay. They deny that an armistice has been proposed, and have no uneasiness about their success in Tonquin.

The reports of the Soudan disaster have been confirmed. Hicks Pasha was slain on the third day of the battle. El Mahdi returned to El Obeid with a large number of prisoners, together with munitions, stores and camels.

A NEW BOOK.

THE
MOUNTAIN BOY
OF
WILDHAUS.

A LIFE OF
ULRIC ZWINGLI.

The above-named work will be ready for delivery from the Publication Board, at 907 Arch Street, Philadelphia, about December 22d, next. The Book has been prepared by Rev. Dr. Van Horne, with the object of supplying an immediate want in the celebration of Zwingli's birthday, the 400th anniversary of which will occur on the First of January next; and also with the view of supplying a volume suited for our Sunday-school libraries and home circles.

The price of the Volume, neatly bound in cloth, and gilt, containing about 200 pages, will be $1.00, with the usual discounts.

Orders should be sent in at once, so that they may be filled as soon as the book appears.

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Half-Pound „ 1.75 „

Name of Sunday School printed on, 50 cents additional.

Orders should be sent as early as possible to insure their being filled in good time. We will not be responsible for orders being filled if sent in after December 15th.

Samples sent on application. Address,

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907 Arch Street,
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ZWINGLI MEMORIAL SERVICE
FOR
CONGREGATIONS AND SUNDAY-SCHOOLS.

We have issued a Service for Congregations and Sunday-schools, appropriate to the commemoration of the 400th anniversary of the birth of Ulrich Zwingli, January 1, 1884.

TERMS, $2.00, postpaid, per 100.

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We have secured several copies of the Life of Ulrich Zwingli, translated by Rev. T. C. Porter, D.D, LL.D., which we will send, postpaid, on receipt of $1.25. Those wishing to become acquainted with the Life of the Reformer will find this work of service. Address,

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November 15, 1883.

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ALMANAC for 1884.

Our Almanacs for 1884 are now ready for distribution. We believe it is equal, if not in advance, of those of former years. It is full of information, interesting and important to every Church Member. It needs to be seen to ascertain its worth and the truth as to what we claim it to be. It will be furnished at the following prices:

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For 1884

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Single Copy,	12 cents.
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MISSIONARY SOCIETIES
AND OUR
ALMANAC for 1884.

As our Almanac for 1884 is mainly devoted to Missions, Home and Foreign, having portraits of our Foreign Missionaries Gring and Moore and their wives, and a lengthy and full article on Missions in the Reformed Church in the United States, we would call the attention of Missionary Societies to the same, and suggest that they can do much in the way of circulating it. They can do this to their advantage in a two-fold way: By ordering a good quantity of them and selling them at the regular retail price, thus realizing a profit which can go towards swelling their contributions to the cause, and by giving information on the subject now claiming the attention of our Church membership and others, and thus creating an interest in the cause and calling forth increased liberality towards its support.

We will be pleased to fill all orders for this purpose. Help, then, to circulate the Almanac. See rates announced elsewhere in our columns.

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Rev. CHARLES G. FISHER,
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PERIODICALS
For 1884.

Now is the time for orders for these essentials in properly conducting our Sunday-schools to be sent in for the next year. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Sunday-School Treasury," and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance The cheapest are not always the best. Specimen copies sent on application free of charge.

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Miscellaneous.

THE VOICES OF THE SEA.

Along the shell-wreathed, shining strand
The old and young went to and fro;
The sinking sun filled all the land
With evening's rich and ruddy glow.
The hot clouds in the amber west
Lit up the sea kissed shining bars,
And weary ones who longed for rest
Waited the dawning of the stars.

There came the murmur of the sea
Along the soft sands of the shore;
'Twas laden with deep mystery,
And music strange was in its roar.
And, as the voices of the waves
Were born upon the listening ears,
They sang alike of songs and graves,
Of sunny hearts and sacred tears.

There passed a little blue-eyed boy,
As sank the sun on ocean's brim;
Naught but the sound of endless joy
Across the red waves came to him.
For his bright fancy chased the sun
O'er seas of emerald and gold;
And the sweet life he had begun,
Its first fair scenes had now unrolled.

With merry heart a maiden came,
The shining, sunlit sands along;
To her the sea bore one dear name
Amidst the burden of its song;
And the ten thousand glitterings
That stretched across the sunlit bay,
Seemed messengers on golden wings
From her true loved one far away.

There came a man of full fourscore
Into the twilight all alone,
To him the sea broke on the shore
With solemn sway and sullen moan;
The voices of the bygone years
Came faintly on its sad refrain;
Yet when he called, mid rising tears,
On friends, they answered not again.

Still sank the sun. Then rose the stars,
And looked down on the cold gray shore;
Still solemnly the moaning bars
Wailed low their music as of yore.
And some with sad eyes met the night,
To pass its watches all forlorn;
And some there slept mid visions bright
Till dawned the fragrant, rosy morn.

—*All the Year Round.*

Selections.

If thou wouldst bear thy neighbor's faults, cast thine eyes upon thine own.—*Molinos.*

Predominant opinions are generally the opinions of the generation that is vanishing.—*D'Israeli.*

"Then to side with truth is noble, when we share
her wretched crust,
Ere her cause bring fame and profit, and 'tis
prosperous to be just:
Then it is the brave man chooses, while the cow-
ard stands aside,
Doubting in his abject spirit, till his Lord is
crucified,
And the multitude made virtue of the faith they
had denied."

Science and Art.

Rembrandt's "Portrait of a Burgomaster," at the Metropolitan Art Loan Exhibition, is genuine. It cost Mr. Henry G. Marquand, the owner, twenty-five thousand dollars, besides eight thousand for customs duty. It belonged to the Marquis of Lansdowne, and was bought in London for Mr. Marquand by Mr. J. Alden Weir.

At Rome Minister Baccelli proposes to connect the excavations about the Forum with those in the adjacent Palatine Hill, thus forming in the center of Rome a small ancient city sacred to the hobbies of archæologists. To complete his design much incorporated and private property will have to be absorbed by the State—dwellings, work-shops, stores, chapels, granaries, manufactories, and churches. Meanwhile, all sorts of antiques are being turned up, and the antiquarians are kept busy defining the century to which each new discovery is to be assigned.

ELECTRICAL INVENTIONS.—The latest application of electricity is reported from San Francisco, where a series of trials are being conducted at a store on Washington street, under the supervision of a deputy revenue collector, in order to prove that electricity will in twelve to forty-eight hours give wine and spirits the mellowness that has hitherto been produced by years alone. The manner in which it is done is as follows:—Two blocks of carbon wrapped up in flannel are inserted in the liquor to be purified, and these carbons are connected with the positive and negative poles of an ordinary Brush electric machine. Electricity is then generated by the usual means, and the current passed through the liquor. Gilbert, Bogle & Co., of Glasgow, have built an electrical launch invented by a Mr. Clark. Clark's patent dispenses with dynamo machines and accumulators, which need no recharging, and enables the motion to be kept up by refilling the batteries with a simple chemical compound. In the smaller boats a speed of from five to seven miles is attainable, and Major Macliver, who has a 15-foot launch, built for him by Powell & Douglass, of Waukegan, Illinois, has ordered it to be fitted with Clark's machinery. If the experiment be successful, Messrs. Bogle are to construct a much larger vessel for him, which it is intended to take through the canal between the Rhine and the Danube next year, to make the trip from the German Ocean to the Black Sea through these rivers and their artificial junction.

Personal.

Kossuth, as reported by a late correspondent, was found writing, and smoking a cigarette. He has white hair and beard, but is florid and robust.

Longfellow said, "In the world a man must be either anvil or hammer." He was wrong, however. Lots of men are nothing but bellows.

Father Gavazzi writes to some of his friends in this country to say that in the evangelization of Italy no sensational methods are wanted, nor any eccentric preachers. There has been so much religious charlatanism in Italy that Gavazzi thinks no more charlatans are wanted. He is not in favor of women as preachers, and he hopes the Salvation Army will keep itself as far away from Italy as possible. He dislikes the Ritualists, as he says they only play into the hands of the Roman Catholic Church. He severely dislikes Count Campanello, who some time ago became a Protestant, and who set up a mission of his own in Rome.

Items of Interest.

During the past six months 7,058 books have been published in Germany. Of these 1,000 are educational, 780 treat of theology, and 219 are novels.

The London *Academy* says that in little more than a year it will be able to verify a curious chronological prophecy of M. Renan, who said in January, 1860, that "in twenty-five years Oxford, transformed on the mode of the German universities, will have become the most brilliant centre of Germanic culture in the world."

In New Britain, Conn., there is a factory for the production of quassia cups—the quassia wood being so intensely bitter that a cup of fresh water, if it is a quassia cup, will become very bitter in one minute, and these cups long have been in use in some families for this tonic quality they impart to the water. The chips and shavings in the cup factory were thrown away or burned, until some of the lager beer brewers discovered that they were available in place of hops for lager beer; then a demand arose for them, until now the proprietor of the shop is making more money out of his chips and shavings than he is making out of his cups.

One of the queerest curiosities on the globe is a man with a silver skull who is now visiting in Louisville, Ky. During a fiercely contested battle in the late war this interesting individual was struck in the head with a piece of shell, which tore away the entire top of his skull, leaving the brain most horribly exposed. Strange to say, he survived the terrible wound, and a surgeon succeeded in fitting a silver plate over the opening, which shielded the brain equally as well as the skull. This plate is about the size of a man's hand, and works on hinges, and may be raised up and down at will. The reskulled man does not experience the least pain, and, as he wears a wig, all evidence of a shattered skull is concealed.

That the Chinese are not wanting in gallantry or in the art of repartee was clearly demonstrated by a young mandarin, an attache to the Chinese Embassy in Paris, in a conversation with a beautiful and elegant woman who had him introduced to her at a fashionable reunion. Curious to know whether it was worth any one's while to attempt a little flirtation with this son of the Celestial Empire, she asked him, among other things, what qualities his countrymen valued most in woman. "Her domestic virtues," was the reply. "Oh, indeed," said the lady, in a slightly contemptuous tone; "then you don't like your ladies to go into company and enjoy a little gossip?" "No, madame; a Chinese husband has a right to get a divorce from his wife if she is a great talker." The charming French woman here thought she detected a covert allusion to herself, and sarcastically inquired: "I suppose that would have been my fate in China?" The Chinaman at once replied, bowing low: "You may be sure that from the day of your arrival in China the law that inflicts this mode of punishment on the loquacity of women would be abolished."

About a year ago the people who attend the "Ragged School" services in Buenos Ayres, South America, proposed to buy a printing-press, in order to have a newspaper both Protestant and religious. The press was bought, and printing begun in the cellar of the school. Soon after a gentleman furnished the materials to build a small room in the yard. The expenses of the press were borne by job printing. Meanwhile, some of the older boys were learning type-setting, etc. In time, an editor appeared, in the person of a Jew from Africa, who left his father's house to edit a paper in Paris, in defense of the Jewish religion. By some change of purpose, he came to Buenos Ayres, and after months of studying the Bible in the Sunday-school there, professed a belief in Jesus Christ as the Messiah. This man was a student for seven years in a convent in Spain. He is a great Hebrew scholar, and understands Arabic and French. The *Estaudarte* has over 300 subscribers, and is continually gaining more. It is the spontaneous outgrowth of the enthusiasm of our Spanish members in South America, and evidences their sincere desire that the pure truths of the Gospel may be scattered among the people.

Farm and Garden.

The fear of lice is the beginning of wisdom in the hen business. The breeder who masters that difficulty will find other things comparatively easy.

The *Gardeners' Monthly* says that there has been planted near Painesville, Ohio, alone within the past three years, a thousand acres to plum trees. This looks as though the curculio and the people might have a full supply, considering that equally as large a proportion have been planted out in other States.

The best farmers never allow land to be idle, for with ground, as with people, idleness is productive of mischief. Weeds will grow if no crop is planted. As soon as rye or wheat has been harvested sow peas or some fast-growing crop. Plaster applied in connection with this will greatly enrich comparatively poor soil.—*N. H. Mirror.*

A Vermont sheep raiser says that the best method of doctoring sheep for foot-rot is to wet every foot of every sheep in the flock, sound or lame, thoroughly with kerosene or coal oil, and put what sulphur you can take in the thumb and finger between the hoofs of each foot. Keep them in a dry place for twelve hours. Repeat this operation in about two weeks, and you will have no more trouble.

Washing cans and pails is a very important work in the dairy, especially when they have contained sour milk. The acid must be completely removed, or it will sour the next milk that is put in the cans. Want of care in this respect makes much mischief, and has much to do with the fact so bitterly complained of, viz., that ordinary farm dairy butter sells for 7 to 12 cents a pound. Good butter cannot be made from milk set in cans that are not perfectly clean.—*The Dairy.*

Dr. J. E. Morris says, in regard to trichina in swine, that it is a well-established fact that the real source of infection in swine lies entirely in the rat. A committee of Vienna physicians found in Moravia 37 per cent. of rats examined trichinous; in Vienna and its environs 10 per cent., and in Lower Austria about 4 per cent. The well-known voracity of the hog and its special fondness for meat cause it to feed upon the flesh and excrements of other animals infested with these parasites, and especially rats and mice. To prevent trichinous swine it is highly important to cut off all the sources of disease in the diet of these animals.

The stomach of the horse is comparatively small, holding about three gallons, whilst the ox possesses no less than four stomachs, the first of which is larger than that of the horse. This affords us a very important lesson at the commencement; that while the ox is so constructed as to consume large quantities of food at a meal, the horse, on the contrary, requires a more moderate quantity of a more nutritious nature, and to be fed oftener.—*Nationvl Live Stock Journal.*

Suel Foster, of Muscatine, Iowa, states that chestnuts on his grounds have attained in twenty-four years a diameter of ten to sixteen inches, and a height of thirty to thirty-nine feet. This may be a more rapid growth than can ordinarily be realized, but after the plantation is once established and the trees have become large enough for posts, if they are cut in the latter part of Winter the sprouts from the stumps will make a still more rapid growth than this.—*F. M., in Farm and Fireside.*

WHAT LAST SEASON TAUGHT.—The tomato plants in the same hill with squashes, cucumbers and pumpkins will not keep off the bugs. That an application of air-slacked lime will not keep bugs away from vines, cabbage plants, radishes, turnips or egg plants. That saltpetre water will not accomplish anything in that line. That coal oil for that purpose is also a failure. That good application, repeated three times, of reasonably strong liquid manure does well, and that an application of fine sulphur sprinkled over the plants and vines will greatly help in getting rid of these pests. That a reasonable application of wood ashes is very beneficial in a garden. But that it is comparatively an easy matter to make the application too strong, especially if the ashes are unleached. That it is useless to plant sweet corn before the ground gets warm as well as the weather, as corn planted three weeks later will come to maturity just as quick with the same soil and cultivation. That there is a very decided advantage in good, sound, quick-germinating seed corn, and this will be evident from the time the corn begins to sprout until it matures. That peas will not do as well on new, rich ground, as on old. That I can raise more and better Lima beans by planting in a row, the plants six inches, than in hills with three or four beans in a hill. That it pays to soak sorghum seed twenty-four hours in water before planting. That tomato vines will grow faster and blossom quicker if a little manure is worked into the hills than if set out without.

CORN FODDER.—When the farmer has stored up the ears of corn in his bins he has laid by only two thirds of the feeding value of his crop. The stalks that bore his corn hold another third. Yes, the stalks, or corn fodder, as it is called, is worth nearly or quite one half the grain for feeding stock. Governor Boutwell estimates the value of his fodder at one-half the value of his hay; that is, if hay sold at $20, fodder was worth $10, and for every ton of fodder used he sold one ton of hay. Dr. Sturtevant estimates his fodder at six-tenths the value of his hay; that is, when he sold his hay at $22 his corn fodder brought him in cash $13.20 a ton. Yet so many farmers ignorant of its true value regard it only as a necessary evil, and waste it or even burn it. It should be cared for when husking time comes with as much certainty as the grain. The few who have large barns and only moderate fields of corn can stow it away loosely in their barns, but this method is not generally feasible. To handle it easily bind it near the middle into small, compact bundles, tying with rye straw or tarred twine. After a dozen or so are tied set them up carefully in shocks. As soon as possible after husking carry them under sheds or into barns, and have them ricked or stacked convenient to the barn or cattle-yards. The great essential is to keep them from being washed and bleached by the rains. By exposure the carbohydrates, the nutritious parts, are changed to fibre. Dr. Lawes is authority for the statement that dried fodder loses nothing but the water in the drying. Therefore its value is equal to that of green fodder, and it can be restored to its original condition by soaking in water.—*Vaughn's Manual.*

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

LIFE OF LUTHER. By Julius Köstlin. With Illustrations from Authentic Sources. Translated from the German. New York: Charles Scribner's Sons. 1883. Pp. 582. Price, $2 50.

We simply announced this work last week, and think it deserves further notice. In reviewing another translation of the same book some time ago, we spoke of the high estimate J. Anthony Froude had put upon Prof. Köstlin as a biographer of Martin Luther. We do not think the estimate is a wrong one. The pictures given to us heretofore of the most prominent figure in the Reformation of the XVI Century, as might be expected, differed widely. The two volumes translated from the French of M. Audin by Wm. B. Trumbull, and first published in London in 1854, were written from a Roman Catholic point of view and are simply slanderous, while other attempts to paint the portrait of the great Reformer have oftenest been mere fulsome adulations of his admirers. Prof. Köstlin has avoided both of these extremes. He may have some of the partialities of a Lutheran; his book does not abound in the sharp and often harsh sayings of Luther, which have come down to us and helped to give us some idea of his imperious nature, but he has tried to be calm and fair, and has shown up the purity, honesty, learning and heroism of his subject, in the midst of the exciting times in which he lived. He has in two volumes, published in 1875, put together all available materials relating to the life and writings of Luther, and now in the single volume under notice he has given us a short sketch of that illustrious man.

So much for Köstlin's own work. We are glad to say that we have now before us a translation of it which does it full justice. In noticing a translation published by the Lutheran Board in this city a few weeks ago, we mentioned that the haste in which the work had been done by different hands was acknowledged in the preface. Since then many criticisms have appeared in different quarters on the inaccuracy of that work, and we are glad to say that whatever the deficiencies may have been, no such fault is found with the volume published by Charles Scribner's Sons. In this last work another complaint, too, has been silenced. The old illustrations of the original work have been preserved. It was a mistake to try to substitute modern ones; for if the object is to reproduce the times of Luther, the art of his day ought to go along with it. The illustrations are mostly by Cranach, and they, with the fac-similes of important documents, add great interest to the volume, which is published in such fine style that it is a pleasure to take it up for recreation

"THERE WAS A LITTLE GIRL." By Henry Wadsworth Longfellow, illustrated by Bertha M. Schaeffer. R. Worthington, 770 Broadway, N. Y. Price, $1.50.

The above is one of the most charming juvenile books of the season. It is not known to every one that the genius of Longfellow condescended to the comprehension and taste of childhood.

This little story in rhyme of "The little girl who had a little curl," is one of the happiest tokens of that genial and simple-hearted temper, which made the great Poet the most lovable and beloved of men.

The Artist, in her beautiful illustration, has most fittingly interpreted the spirit of the "Story in verse."

The drawing and coloring are in admirable style. The design and execution of the whole work, especially the initials of the versicles and the silhouettes, are entirely original. Miss Schaeffer, who is a self-taught artist, evidences considerable talent, and she will, without doubt, achieve distinction in her profession. She has inherited her talent from her distinguished father, the late Professor George C. Schaeffer, of Washington, D. C., who was a Scientist, Artist and Writer of reputation.

The work is finely gotten up, the paper, the text, and the beautiful binding in fringed edge, in a box, being of the most tasteful kind.

FRENCH CELEBRITIES—PART II. By Jules Claretie and others. Translated by Francis W. Potter.

This is Volume II of the series of brief biographical sketches of the most prominent of modern Frenchmen. The many political crises which have taken place in France during the last twenty years, together with their subtle influences on secular and religious thought, have combined to draw to the front men who have wielded a determining influence in remolding an Empire into a Republic. Among these, Jules Ferry, George Clemenceau, Ernest Renan, Henri Rochefort, Challemel-Lacour, Jules Simon, Erckmann-Chatrian, Paul Bert, and Alphonse Daudet, are worthy examples. To understand their career is almost essential to an intelligent understanding of the comments of the press on French diplomacy and social life. Written in clear, crisp, popular manner, the present volume supplies what no "history" has yet recorded, and what to Americans is quite unfamiliar. Published in Funk & Wagnalls' Standard Library, No. 102. Price, 15 cents.

LITTELL'S LIVING AGE. December 1, 1883. Contents: The Fur-Seals of Commerce, Quarterly Review; The Little Schoolmaster Mark, by the author of "John Inglesant," English Illustrated Magazine; Lady Anne Barnard at the Cape, Temple Bar; Will Norway become a Republic? National Review; The Wizard's Son, part XVIII, Macmillan's Magazine; A Knight-Errant's Pilgrimage, Temple Bar; Mr. Trollope as Critic, Spectator; Whitby in the Herring Season, Leeds Mercury; and poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4.00 monthlies or weeklies with the LIVING AGE for a year, both postpaid. Littell & Co., Boston, are the publishers.

John G. Whittier opens the Christmas ST. NICHOLAS with an Indian legend told in verse, entitled "How the Robin Came." Julian Hawthorne follows with the first half of "Almion, Auria, and Mona," a charming fanciful tale; and Louisa M. Alcott contributes the second half of her bright Christmas story, "Sophie's Secret."———Captain Mayne Reid's new and exciting serial, "The Land of Fire," is also begun. It is the last work of the veteran story-teller, whose death followed so suddenly the completion of this manuscript.———Copiously and cleverly illustrated by Kelly is the highly original sketch by Charles Dudley Warner, called "Fare in a Street-Car; "Maggie's Dangerous Ride," the first of Prof. Boyesen's "Tales of Two Continents," is begun, with spirited illustrations by Henry Sandham of the hero's involuntary journey on a reindeer; and Frank R. Stockton is represented by a more than usually unusual fairy tale, with appropriate illustrations by Birch.———"Edouard Frere and his Child Pictures" are the subject and title of a delightful paper by Mrs. Lizzie W. Champney, with reproductions of six of his more famous works and with some added pencil sketches by J. W. Champney.——— Among the poems are "The Birds of Konkstown Castle," by Mrs. Piatt; "How Sir Athol came to his Kingdom," by E. Vinton Blake, with five pages of pictures by Barnes; and "Cat's Cradle" by Mrs. Dodge, with a charming illustration by Mary Hallock Foote; while "The Rhyme for Twelfth" is a beautifully illustrated tale of a poem that never was written.———"A Duel in a Desert" a very laughable story, and so is the series of pictures and verses entitled "The Well-Read Hunter."———Then there is a Christmas play by E. S. Brooks, with a full page drawing by R. B. Birch of "Bringing in the Yule Log"; and the same artist furnishes the colored Christmas frontispiece; there is also a description of a "Children's Christmas Club," by Ella S. Sargent; and a great deal beside, forming altogether a rousing Christmas number of over a hundred pages of splendid stories, instructive sketches, beautiful pictures and poems, and fun for everybody, good measure, pressed down, and running over into the numbers to follow—enough to give the whole volume a holiday flavor, and still have something left for another year.

Married.

At Turbotville, November 22d, 1883, by Rev. Thomas S. Land, Mr. Levi Beaver to Miss Anna Phillips, both of Northumberland county, Pa.

At Littlestown, Pa., November 22, 1883, by Rev. D. N. Dittmar, Mr. Charles A. Kouk, of Hanover, Pa., to Miss Lydia Staley, of the vicinity of Littlestown, Pa.

At Everett, Bedford county, Pa., November 7, 1883, by Rev. Wm. I. Stewart, Mr. C. Edward Gump to Miss Clara B. Barnes, both of Everett.

At Riegelsville, N. J., on November 15, by Rev. J. Calvin Leinbach, Mr. Levi Steiner, of Bloomsbury, N. J., to Miss Lizzie Thomas, of Riegelsville, N. J.

At Riegelsville, Pa., on November 21, by Rev. J. Calvin Leinbach, Mr. Isaac T. Cyphers, of Riegelsville, N. J., to Miss Naomi Warner, of Riegelsville, Pa.

On the 20th of November, 1883, by Rev. Calvin S. Slagle, at the home of the bride, Mr. Thomas Fickes, of Nelson, Nuckolls county, Nebraska, to Miss Henrietta Phillips, of Bedford county, Pa.

Obituaries.

DIED.—At Tatesville, Bedford county, Pa., November 16, 1883, Mr. James M. Armstrong, aged 61 years, 9 months and 12 days.

DIED.—At Pioneer Mills, North Carolina, November 20, 1883, Elder John M. Barnhart, aged 62 years, 2 months and 9 days.

DIED.—November 2, 1883, Mary Ellen, oldest daughter of George S. and Eliza Martin, aged 11 years, 5 months and 8 days.

This young sister was a member of the Reformed Sunday-school of New Holland, Pa., and a baptized member of the Church. She was sick of diphtheria only about two days. The following Sunday she was buried in the family burial ground at Weaverland. While her mortal remains were lowered to their final resting-place, a school-companion, aged 13 years, was buried in another part of the same cemetery. Both funerals went to the meeting-house, where services were conducted by Rev. D. W. Gerhard, of the Reformed Church, Rev. Christian Stauffer, of the Mennonites, and Rev. W. C. Kantner, of the Evangelical Association. It was a large and sad funeral. In the afternoon another school-companion, aged 9 years, was buried at the same place.

DIED.—July 16, 1883, in Upper Leacock township, Lancaster county, Pa., Ephraim Zellers, aged 81 years, 3 months and 15 days.

October 21, 1883, Catherine Zellers, aged 83 years, 8 months and 9 days.

After living together in holy wedlock upwards of 61 years, this aged couple were not long separated in death. After living a number of years in Lancaster City, they came back to the community in which they had spent most of their days, and in the comfortable home of their son, Elder John Zellers, Jr., they calmly awaited the time of their release. They passed hopefully away from their friends and kindred, and from Salem Reformed Church, with which they stood in full connection in the cheerful hope of a blissful immortality in the world to come.

DIED.—November 21, 1883, at Middle Village, Northampton county, Pa., Mrs. Magdalene Shannon, widow of Mr. Charles Shannon, lately deceased, aged 73 years, 10 months and 26 days.

Death, in her case, was a peaceful falling to sleep in Jesus, and the welcome end of a long life of care and suffering, patiently endured. Her life was a willing sacrifice devoted to her Master in the service of others. She was the mother of ten children, some of whom preceded her home, whilst the surviving ones give abundant evidence, both in life and confession, that her nurture and admonition in the Lord was not in vain. Hence, though they rejoice to call her blessed, their sorrowing hearts indicate that her glorious gain is to them a grievous loss. They came from far to minister to her comfort during the last months of her affliction, and to embalm her tomb with tears of affection. She found in the Word of God the Bread of Life, and in the Sacraments the grace therein signified and sealed. Her conversation was in heaven, and the goodness and mercy of God in Christ her precious theme. When her Master came, He not only found her watching, but joyfully waiting to receive Him with a "Come, Lord Jesus, come quickly." She was buried at Stone Church, Pa., on the 24th, when her pastor improved the occasion with comforts derived from Luke 12: 37, to which were added, in German, some very appropriate remarks by Rev. J W. Klingler, of the Lutheran congregation. She is now at rest, and as we read on the coffin plate, "Asleep in Jesus." T.

Fell asleep in Jesus, Nov. 7th, at Schlichtersville, Bucks county, at the residence of her son Jacob, Mrs. Sophia Schlichter, aged 87 years, 8 months and 16 days.

This mother in Israel had lived to an advanced age, her years exceeding the ordinary allotment of the years of human life. She was an old resident of this community, and through a long and useful life had become favorably known, and had endeared to herself a large connection of friends and neighbors. The deceased was the widow of Enos Schlichter, who was a gentleman of liberal education and of great usefulness, both in the congregation, of which he was an active and a faithful member, and in the community. He departed this life about thirty years ago. Since his death she was a widow, and lived with her only surviving son and daughter.

Although Mother Schlichter was by confirmation a member of the Lutheran Church, yet for about twenty-five years she was a member of the Reformed Jerusalem congregation at Schlichtersville, and regularly communed at the altar, as long as her health permitted. She never failed to attend the worship of God's house. About a year and a half ago she became paralyzed, and became unable to attend on the means of grace in the sanctuary; but she always greatly prized the visits of her pastor, and regularly received at his hand the comfortable sacrament of our Lord and Saviour Jesus Christ, at her own home, on every communion occasion.

In her domestic relations she was perfectly happy, and deserved to be. Mother, son and daughter lived together without jar, a lovely example of a Christian family. Never was an unkind word uttered, never an unkind deed performed by either one. Take Mother Schlichter all in all, and we regard her in the domestic, social and Christian relations, a true woman, the model of a Christian lady.

Thus lived, and now passed away, one whose memory will ever be affectionately cherished by the many relatives and friends who knew and loved her.

May the sorrowing son and daughter and friends strive to meet her in those glorious mansions in our Father's house. On Monday following, A. M., the funeral services took place in the presence of an immense concourse of people.

PASTOR.

DIED.—November 23, 1883, in Lock Haven, Pa., Mrs. Susan Rote, aged 70 years.

On the 18th inst. Mrs. Rote was in her accustomed seat morning and evening, and after the morning service we stopped to speak to her. She was well, full of life, and her heart glad more than usual. It was her last Sunday! Little did we think that in a few days Mother Rote would no longer be a member of the visible militant Church, but of the invisible, triumphant Church.

Her work was done. Her family had been reared, and now she seemed to turn all her attention to the Church. Morning and evening she came. The Church was her only concern, and afforded her the greatest happiness. Every service became more interesting. And as David exclaimed in exile: "I had rather be a door-keeper in the house of my God than dwell in the tents of wickedness," so she had rather fill the lowest place, the meanest office, in God's house. "busy herself on the threshold," than be deprived of the blessed privilege to worship God in His house. If so happy here in the Church militant, what must be her joy there, in the Church triumphant!

Not only the family sustained a great loss by her removal, but the congregation also. We have but few members who have grown old and gray in keeping watch on the walls of Zion, and on this account we feel her loss so much the more. "And ye therefore now have sorrow; but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you." Here it is sorrow, there joy; here happiness, and short, if any; there, blessedness forever; here, death; there, life.

The funeral services, held on November 26th, and attended by a large number of relatives and friends, were conducted by the pastor. Rest to her soul and peace to her ashes. G. W. G.

Acknowledgments.

Received on November 6th, from the Missionary Society of First Reformed Church, Lancaster, for Grace Mission Sunday school library, Washington, D. C., $10.00. C. F. SONTAG.

Religious Intelligence.

At Home.

The California Methodist Conference passed a resolution asking for the establishment of a fire insurance department in the Church Extension Board.

The New Madison Avenue Methodist Church, New York city, was consecrated free of debt Sunday before last. The balance of $92,000 was raised on that day.

Mrs. Mancell Talcott, of Chicago, has just given $2,000 to build an additional wing to the Protestant Orphan Asylum in that city. Three years ago she paid a debt of $10,000 owed by the Asylum, and two years later gave $5,000 as a permanent fund for the purchase of shoes for the inmates.

The changes, or the so-called "enrichment of the liturgy," that were recently made in the Book of Common Prayer, and acted upon by the General Convention which has just closed its sessions in Philadelphia, are explained to consist, first, in furnishing proper psalms for a larger number of festivals than heretofore, 16 festivals of the Christian year having proper psalms appointed for them; in an increase of the sentences with which the service opens, and the adaptation of them to the various seasons of the Christian year; in the restoration of the omitted portion of the Venite, and the substitution of an alternate Invitatory instead of the Venite for penitential seasons and occasions that are not joyous and triumphant in their character; a short alternate Canticle for a Te Deum, and the addition of a third Canticle for morning and evening prayer, as alternates to those in the Prayer Book; with a large number and variety of prayers and thanksgivings to be used in the service. In the Prayer for Congress there is also added a prayer for the State Legislature. That includes about all the alterations there are in the morning and evening prayer. There is also a special service called the Beatitudes of the Gospel, to be used at evening prayer, with responses by the people in the same way that the Ten Commandments are used in the morning prayer; a penitential office for Ash Wednesday, an order for Thanksgiving Day services, and a short office of prayer for sundry occasions. That includes about all the daily offices. The Feast of Transfiguration has been restored to the calendar, and its celebration fixed upon the ancient time, Aug. 6.—*Exchange.*

Abroad.

Bishop Sepiasci will attend the forthcoming Council of Bishops at Baltimore as special delegate of the Pope.

Each of the Moody and Sankey meetings Thursday at Wandsworth, England, was attended by 3,000 enthusiastic people.

At a meeting of the Church of England Temperance Society, the Bishop of Rochester alluded to the success of the temperance movement in America, where, he said, the cultured classes are rapidly increasing.

From the statistical returns published in the minutes of the Irish General Assembly it appears that there are in the various congregations 78,000 families, with 102,000 communicants, over 65,000 seat-holders (of whom only 40,000 are contributors to the Sustentation Fund), over 2,000 ruling elders, 700 daily-schools, 1,075 Sabbath-schools, with 8,570 Sabbath-school teachers, and nearly 93,000 scholars.

A correspondent writing to the London *Times* says: "It is an admitted fact that among the clergy of the Church of England there is an amount of personal poverty simply appalling. It is, I believe, also admitted that to the hard working, thoroughly efficient and intellectual clergy disestablishment would, in a pecuniary sense, prove a blessing instead of a curse, for purchase would cease and the people themselves would in some form or other have more power in the appointment of clergy to livings than they now have."

The Buddhist temples on the island of Java, which were numerous and conspicuous, suffered from the late terrible "shaking." One of them (Boro Buddor) is the largest in the whole east. Besides its own great size, it is surrounded with twelve "chapels," each furnished with a squat ting statue of the idol-god, and inscribed on the inner walls with his fabulous history. In the opinion of Sir Stamford Raffles these structures "as works of art dwarf to nothing all our wonder and admiration at the pyramids of Egypt." But the idols and their temples shall be "utterly abolished."

A bell weighing 632 pounds has been shipped to India, bearing the inscription: "Presented to the Native Methodist Episcopal Church, Cawnpore, India, by Caroline Sanford Reid, A. D., 1883. 'Come unto Me all ye that labor and are heavy laden, and I will give you rest.'" On the opposite side is the name of the well-known bell-founders, "Clinton H. Meneely Bell Company, Founders, Troy, N. Y." This bell is the largest ever sent to India by this Company, and is beautiful both in appearance and tone. The Church to which it is generously donated very fitingly receives the largest bell, being the largest native Church in our Mission.—*Christian Advocate.*

The *London Times*, in a recent issue, published the following paragraph, concerning the religious statistics of India: "Out of a grand total of 254,889,516 people there are 187,937,450 adherents to the various sects and castes of the Hindus. The number of Mohammedans, is 50,937,450; of demon worshipers, 6,426,511; of Budhists, 3,418,000, and 1,862,634 native Christians. The number of Roman Catholic Christians was set down as 963,058, or a little over half of the whole. Indeed, a strict scrutiny is stated to have brought out the total of native Protestant Christians as only a little over 500,000. But this number shows the very satisfactory increase of 86 per cent. in ten years, as in 1871 the total was only 518,363. Thirty years ago the number of native Christians was only 102,921. In 1861 this number had increased by 53 per cent., and again in 1871 by 61 per cent., so that there has been for some time back a rapid and unbroken progress."

In these commemorative Luther days, a Welsh reformer is justly honored. In the quiet little village of Llangeitho, Cardiganshire, a beautiful marble statue has just been unveiled in memory of Daniel Rowlands, one of the founders of the largest religious sect in Wales, the Calvinistic Methodists. Varied denominations were represented, and the event assumed a national character. The Moderator of the Calvinistic Methodist General Assembly declared Rowlands to be the greatest preacher Wales ever produced. He was great in the midst of great men. His chief glory was that he filled Wales with earnest Christians. To him mainly the Methodism of the country owed its existence and its pecular characteristics. A product of the age and of the time, he, under God, essentially changed the spirit of the people and of the nation. Rowlands was a representative man, and is worthy of a high place in the ranks of the great reformers. He was possessed of exceptional ability and zeal, and the results of his life and work are still manifest. Such commemorations inspire faith, enkindle zeal, and present models for imitation.

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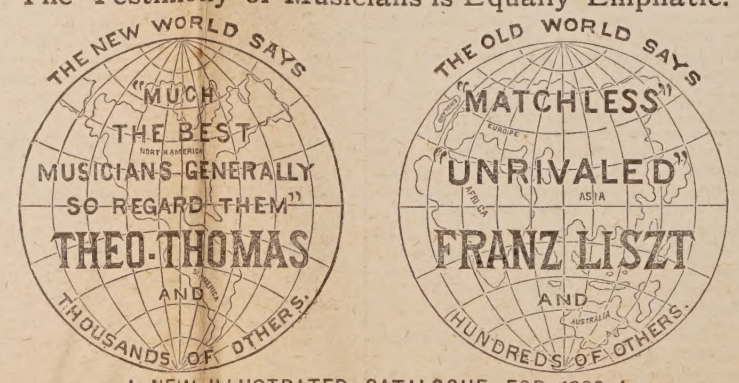

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PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, December 3, 1883.

FEED.—We quote: Bran—Western Winter, spot, per ton, $16@16.50; do, Spring, spot, $15@15.50; red middlings, $16.50@18; white middlings, $18@22 50.

FLOUR.—We quote: Western and Pennsylvania super at $3@3.50; do do, extra, $3.62@4; Pennsylvania extra family, $4 75@5; Delaware do do, $5.25@5.75; Ohio do do, $5 25@6; Indiana do do, $5.25@6.50; St. Louis and Southern Illinois do do, $5.25@6; Minnesota bakers', clear, $5 25@6; do do, straight, $5.50@6.50; Rye flour is quiet but steady. We quote choice at $3.75 per bbl. Corn meal is dull at $3.50 Buckwheat flour: Sales of 2000 lbs poor at $3 75, and 40,000 lbs good and choice new process at $3 90@4 per 100 lbs.

WHEAT.—Sales of 600 bush No. 3 red in export elevator, at $1.01; No. 2 red quoted at $1.08½; 1800 bush No. 1 red at $1.16; 10,000 bush No. 2 red, December, at $1.09.

RYE.—We quote at 60@65c. per bush, as to quality.

CORN.—Sales of 600 bush new Delaware rejected, track, at 50c; 2400 bush old No. 3 mixed track, at 58@58½c., as to quality; 600 bush steamer, white, in Twentieth Street elevator, at 58c.; 600 bush steamer mixed, in grain depot, at 59½c.; 600 bush steamer yellow at 60½c.

OATS.—Sales of 1 car rejected white at 38c.; 1 car do do at 38½c.; No. 2 mixed quoted at 38½c. No. 3 white at 39c.; 4 cars No. 2 white at 39½c. 6 cars do do at 39¼c.; 5 cars do do at 39¾c; and 2 cars do do on track at 40c.

HAY AND STRAW.—We quote: Timothy—Choice Western and New York, $15@15 50; do fair to good Western and New York, $12@14; do medium Western and New York $10@11; mixed, $8@10; damaged and low grades, $7@8. Cut hay, as to quality, $14@17.50. Rye straw, $12 75@13. Wheat straw, $9 50@10. Oat straw, $10@10 50.

MOLASSES.—We quote at 50@62c., as to quality. Old sugar house molasses is dull at 13@14½c., the latter for extra heavy.

PETROLEUM is dull but steady at 8¾@8¾c. for refined in bbls and 10¾c. for do in cases.

SEEDS.—Clover: sales of 47 bags, fair, at 9½c; 30 bags do at 9⅝c., and 200 bags, good, at 10c. Timothy was dull and unchanged. Flax was scarce and firm. We quote: Cloverseed, 9½@10c.; timothy, good to choice, $1.45@1.50; flaxseed, pure, $1.47@1 50.

SUGAR.—We quote: powdered, 8½c.; granulated, 8¼@8¾c.; crystal A, 8c.; confectioners' A, 7 11-16c.

EGGS.—We quote: Pennsylvania and New Jersey extra, 32c.; firsts, 31c.: Delaware and Maryland extra, 32c.; firsts, 31c.; Western extra, 30c.; firsts, 29c.; ice house, Pennsylvania, extra, 26@27c.; do, Western and Canada, extra, 25@26c; limed, extra, 22@23c.

GREEN FRUITS.—We quote: Apples—Western mixed cars, per bbl, $3@3.50; do New York mixed cars, per bbl, $2.75@3.25; do Ben Davis, per bbl, $3 25@3.50; do Genetins, per bbl, $2.50@2.75; do, No. 2 Winter, per bbl, $2@2 50; do near by, sour, per bbl, $2@2.50. Cranberries, Jersey choice, per bush crate, $3@3 25; do common and good, per bush crate, $2 25@2.75. Florida oranges, per ½ bbl box, choice, $3@3.25; do do, fair to good, $2.50@3; do do, poor, $1.50@2.

VEGETABLES.—We quote: Potatoes—Early rose, per bushel, choice, 43@45c.; do fair to good, 33@38c.; Burbank and Hebron, choice, 45@48c. do, fair to good, 40@42c; snowflake, 40@45c.; peerless, 38@40c Onions, yellow, per bbl, $1.25@1.50; do, per bushel, 40@45c. Cabbage, per 100, $3@5.

PROVISIONS.—We quote: Beef—City family per bbl, $13@13 50; do, packets, $11.50; do, No. 1 mess, $10.50@11; beef hams, $23 50@24; India mess beef, in tcs, $23; dried beef, $15@16. Pork—Mess, old, $14; do do new, $15; do, prime mess, new, $14.50@15. Hams—Smoked per lb, 13@15c.; do, S. P. fully cured, 11¾@12½c. Sides, smoked, 9c.; do, in salt, 8½c. Shoulders—In dry salt, old, 5¾c.; do do, new, 5½c.; do smoked, 6½c. Shoulders—pickle, 6¾@7c.; do, smoked, 8@8½c. Bellies—In pickle, 10c.; do smoked, salt, 9½@10c. Lard—City refined, $8.75@9; do, steam, $8.50@8.60; do, Butchers' loose, $7.25@8.

BUTTER.—We quote creamery, Pennsylvania extra, 38c.; firsts, 34@36c.; do Western extra, 38c.; firsts, 34@36c.; do imitation extra, 27@30c.; Bradford Co. fresh tubs, 30@31c; do do dairies extra, 25@26c.; Western dairy extra, 25c.; firsts, 20@22c.; factory extra, 20c.; firsts, 15@17c., prints, Pennsylvania extra, 42c.; firsts 38@40c.; seconds, 33@35c.; rolls, Ohio extra, 23@25c.; firsts, 18@20c; do. Pennsylvania, 21@23c.; firsts, 17@19c.

CHEESE.—Quotations were: New York factory choice at 12¾@13c.; do. fair to good, 11½@12½c.; night skims, 9½@10½c.; Ohio choice, 11¾@12c.; do. fair to good, 10¾@11¾c.; Pennsylvania creamery, part skims, fancy, 7c.; do. do. fair to prime, 5@6c.; do. do. skims, best here, 4@4½c; do. do. ordinary, 2@3c.

LIVE POULTRY.—We quote: Fowls, hens, near-by, 11c.; do do, near by, mixed lots, 10c.; do, Southern and Western mixed lots, 9@10c.; roosters, old, 6@7c.; turkeys, near by, 12c; do, Southern and Western, 11c.; ducks, near by, 10@11c.; do Southern and Western, 9@10c.; geese, 8@10c.

DRESSED POULTRY.—We quote: Turkeys, extra, 15@16c.; do, choice, 13@14c.; do, poor and medium, 7@10c.; chickens, extra, 14c.; choice, 12@13c; poor and medium, 7@10c.; ducks, choice, 12@13c.; poor and medium, 10@11c.; geese, choice, 10c.; poor, 7@8c.

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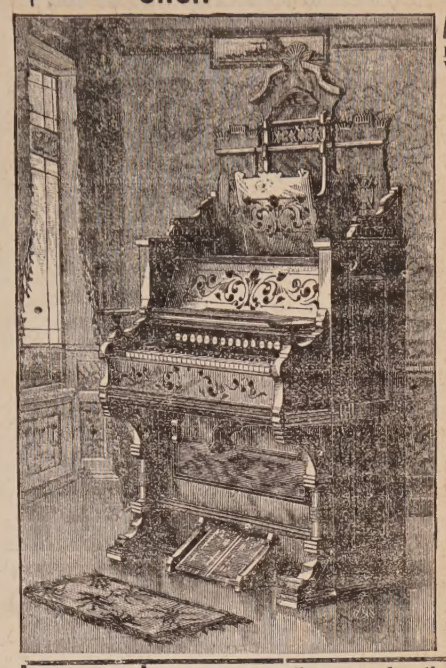

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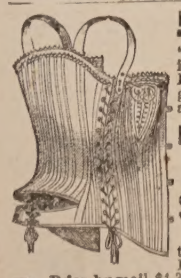

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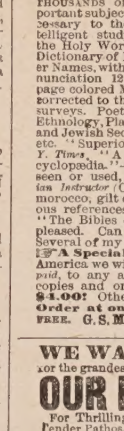

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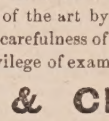

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